

THE CORRUPTION OF THE WORD:

THE FAILURE
OF MODERN
NEW TESTAMENT
SCHOLARSHIP

KEVIN JAMES

*Lift up your eyes to the heavens,
and look upon the earth beneath:
For the heavens shall vanish away like smoke,
and the earth shall wax old like a garment,
and they that dwell therein shall die in like manner:
but my salvation shall be forever,
and my righteousness shall not be abolished.*

-Isaiah 51:6-

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A large portion of the information in this book is derived from the collation of New Testament manuscripts available by ILL from the Ancient Biblical Manuscript Center, Claremont, California. This organization holds a microfilm copy of hundreds of New Testament (and some Old Testament) manuscripts of all languages. It deserves the support of all parties who have an interest in the subject of this book.

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Dedication

This book is dedicated to the Father, Word, and Holy Ghost, the three heavenly witnesses.

--These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.-- John 16:33

PREFACE

It was late one Saturday night that this book had its beginning. My wife and I were studying our Sunday School lesson plan for the next day's class. I taught first through fourth grade and she taught the kindergarten class. The lesson concerned the conversion of Paul on the road to Damascus (Acts, Chapter 9).

As I was reading the lesson outline, my wife looked up from her Bible and asked me what I thought the phrase "kick against the pricks" meant in Acts 9:5. I looked in my Bible and could not find that phrase at that location. There was no bottom note of explanation, as was common in my Revised Standard Version, so I examined the previous and following verses. Nothing. I walked around the table and looked at her Bible, a King James Version, and sure enough it stated: "it is hard for thee to kick against the pricks," at Acts 9:5.

My Sunday School class had been reading from a variety of donated Bibles, and at times confusion arose because of passages worded differently in each version. I was in the process of determining which Bible version to buy so the whole class could read from the same text. But here was something I had not noticed before, not just a variation in wording, but a whole missing phrase.

The next day I asked my minister about this verse and he just shrugged his shoulders. I asked an elder and received the same response.

That night, as I lay awake in bed, the question "Why?" kept running through my thoughts. Why the difference and why couldn't my minister shed some light on the answer? I decided then, with God's help, to find an explanation. This book is the result.

INTRODUCTION

If one picks up a modern translation of the Bible and compares it carefully with the King James Version through a lengthy portion of the New Testament, many differences will be noticed. Words are changed, added, and left out. Sometimes whole verses appear only in a footnote at the bottom of the page, if at all.

If you turn to the introduction, it may tell you that, although there is nothing wrong with the King James, new discoveries made since the sixteenth and seventeenth centuries have shown that the early translations had many errors and that their translators used inferior sources for their work. You will be assured that the version you hold in your hand is a faithful translation of the original. Although it may not be perfect, it is much better than that available to Christians a few centuries ago.

Shouldn't such words satisfy the average member of the church? After all, how important can the Bible version one uses really be? And as long as a person can find the way to salvation among its pages, isn't *any* version suitable?

When Jesus was on earth he said:

If ye continue in my word, then are ye my disciples indeed;
And ye shall know the truth, and the truth shall make you free.

If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

I am the way, the truth, and the life:

Nevertheless, I tell ye the truth....

Sanctify them through thy truth: thy word is truth.

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Although some modern theologians would counter Jesus' words with Pilate's sad refrain, "What is truth?" (John 18:38), it is apparent from the above statements that truth is important to God, and is a known quantity. Truth defined takes in the ideas of "sincerity; genuineness;...the quality of being in accordance with experience, facts, or

reality;...correctness; accuracy." (*Webster's New Twentieth Century Dictionary*, second edition, 1964). The record of Christian doctrine and history that we have in the New Testament is meant to serve as a true standard for God's church on earth.

But the standard in the King James differs from that found in modern versions. While many of these changes make only small differences in meaning, others are quite striking.

Should we read "God was manifest in the flesh" with the King James, or "He was manifest in the flesh" with the modern versions at 1 Timothy 3:16? Did Christ "wash us from our sins in his own blood" (Revelation 1:5), or did he "loose us" as found in the modern versions? Does the Lord's prayer in Matthew end with "but deliver us from evil." with the modern Bibles, or should we continue with "for thine is the kingdom and the power and the glory forever. Amen." with the King James? Did Jesus really criticize the scribes and Pharisees for devouring "widow's houses" (Matthew 23:14 in the King James), or should this be considered a false verse and deleted in accordance with the modern Bibles?

The original works of the New Testament, written under the inspiration of the Holy Spirit, long ago dissolved into dust. But before that happened, copies were made and were handed to each new generation of the church in order that God's truth would continue.

The King James version is based upon the mainstream traditional wording found in a large percentage of the 5,000+ surviving copies of the New Testament that our ancestors handed down to us. The modern versions are based upon a small handful of copies that are very old, but oppose the mainstream tradition at thousands of places.

This book explains the theories behind the modern versions. It also demonstrates the problems and errors in these "old" copies. Although truth can be found in the modern versions, it is not the whole truth as given by God.

Sources

The author's personal study of Greek and Latin copies of the New Testament provides much of the information for this book. However, the basic foundation comes from the following books: *A Plain Introduction to New Testament Textual Criticism*, by Frederick H. A. Scrivener; *Revision Revised, The Causes of Textual Corruption, The Traditional Text*, all by Dean John William Burgon; *Believing Bible Study*, by Edward F. Hills; and *Codex B and Its Allies: A Study and an Indictment*, by Herman C. Hoskier. Other sources are listed in the text and in the bibliography.

The following table lists the Greek manuscripts of the New Testament examined for this study:

Greek Manuscripts

| Mss ID | Date Copied | N.T. Portion |
|---------------|--------------------|---------------------|
| P66 | A.D. 200 | John |
| P46 | A.D. 200 | Paul |
| D | Fifth Century | G-A |
| W | Fifth Century | G |
| E | Eighth Century | G |
| L846 | Eighth Century | G-A-P |
| 461 | A.D. 835 | G |
| 1895 | Ninth Century | A-C |
| 0142 | Tenth Century | A-C-P |
| 221 | Tenth Century | A-C-P |
| L909 | Tenth Century | G-A-C-P |
| 700** | Eleventh Century | G |
| L479 | Eleventh Century | A-C-P |
| L604 | Twelfth Century | A-C-P |
| 76 | Twelfth Century | G-A-C-P |
| 440 | Twelfth Century | G-A-C-P |
| 1611 | Twelfth Century | A-C-P-R |
| 538** | Twelfth Century | G |
| 1278** | Twelfth Century | G |
| 2031 | A.D. 1301 | R |
| 222 | Fourteenth Century | A-C-P |
| 1773 | Fourteenth Century | R |
| 903** | A.D. 1381 | G |
| 2054 | Fifteenth Century | R |
| 962 | A.D. 1498 | G |

The list above shows the identification number assigned to each existing Greek manuscript used in this book. The “**” by a manuscript means that a collation done by another person was used. The author collated the others from microfilm or printed texts of the manuscript.

To *collate* a manuscript means to compare it word by word with the text of a printed edition of the New Testament, usually the 1550 edition of the text of Stephen’s, a sixteenth century scholar. When a manuscript does not agree with the printed text, a note is made and the different wording is recorded.

The *age* of a manuscript in many cases can only be an educated guess. Of the above

listed copies, only six have an exact date. The manuscripts P66 and P46 were copied "around" A.D. 200. In the other four (461, 2031, 903, and 962), the copyist wrote the date he finished his work. But in most existing New Testament manuscripts there is no such date; the approximate time of copying can only be determined by comparing dated samples of writing styles with the manuscript. This can be done because the accepted ways of forming letters changed through the ages.

The letters under *N.T. Portion* indicate what part of the New Testament the manuscript covers. The letters "G-A-C-P" mean that the witness listed covers the Gospels, Acts, Catholic Epistles, and Paul. "R" means Revelation. The Catholic Epistles contain James, 1-2 Peter, 1-2-3 John, and Jude. Paul contains Romans, 1-2 Corinthians, Galatians, Ephesians, Phillipians, Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon, and Hebrews.

Manuscripts that begin with "L," are *lectionaries*. These contain selected readings from various books of the New Testament that were read at certain dates during the year.

For example, the listing for L909 of G-A-C-P means that it includes verses from all four portions, not that it contains the entire text of each portion.

Information has also been compiled from the collation of the fourth century manuscripts *Sinaiticus* and *Vaticanus* (also called *Aleph* and *B* in this work), found in volume two of Herman Hoskier's *Codex B and Its Allies*. Modern New Testament scholarship believes these two manuscripts are the "oldest and best" witnesses to the New Testament.

Latin Manuscripts

The New Testament manuscripts written in Latin used for this study are given below:

| Mss ID | Date Copied | N.T. Portion |
|--------------|--------------------|--------------|
| Veronensis | Fifth Century | G |
| St. Gall | Sixth Century | G |
| Fuldensis | Sixth Century | G-A-C-P-R |
| Harleianus | Seventh Century | P-C-R |
| Usserianus 2 | Ninth Century | G |
| Beatus | Tenth Century | R (Comm.) |
| St. Hugo | Thirteenth Century | G-A-C-P-R |
| Latin 43 | Thirteenth Century | P-C-R |

Notice that the manuscript called *Beatus* is a commentary on Revelation written by a man of that name. The text studied here is a printed reconstruction of Beatus' supposed original text using evidence from this manuscript.

There are two groups of Latin witnesses. One represents the earliest Latin translation. It is called the Old Latin. The other comes from the fourth century Latin revision, called the Latin Vulgate. Of the manuscripts listed above, Veronensis, Usserianus 2, and Beatus come from the Old Latin; the others are Latin Vulgates.

Other Witnesses

Some use was made of other translations of the New Testament in this book. The Sub-Akhmimic translation (from Egypt) called *ac2* or *Q*, copied in the fourth century, was used in examples from the book of John. The Georgian translation found in the *Adysh*, *Opiza*, and *Tbet* manuscripts of the ninth century was also consulted for the book of John.

Of printed New Testament editions, the author collated Erasmus's third edition (1528) with that of Stephen's 1550 edition. Another printed edition, the Latin reconstruction of the "original" Latin Vulgate (Wordsworth, White, *Editio Minor*) was used to compare the copies of the Latin manuscripts.

At certain places the author consulted the Syriac Peshitta translation of Gwilliam and Barnes (UBS 1985).*

The modern Greek New Testament called *Nestle-Aland* (26th edition) was studied for the evidence supporting the textual decisions of modern scholarship. Another Greek New Testament, *The Greek New Testament According to the Majority Text*, gives basic evidence on manuscript wording variations among the mainstream copies underlying the King James; it, too, was used.

Providential Preservation

Because New Testament manuscripts present many wording variations, there are several active theories that attempt to account for these differences. The New Testament scholarship behind modern versions says that the most accurate wording is found in a small group of old (A.D. 200 to fourth century) manuscripts strongly associated with the scholarship of Egypt.

Another theory is that the true wording of God is found when a majority of existing manuscripts agree. That is, if scholars compare 1,000 copies of the New Testament at a verse and 900 agree against 100, the 900 correctly represent the original.

The theory that God guided the scholars responsible for the text underlying the King James to the right wording of the originals is a third theory. It pays little attention to the testimony of the oldest copies or the majority of manuscripts.

*Please note that this translation and the Syriac Harclean are the only true Syriac versions. Some modern scholars consider two Syriac manuscripts (the Curetonian and Sinaitic), to be *versions* but this is not proven.

The idea that God watched over the transmission of His Word through the ages to ensure the purity of His revelation is called *providential preservation*. Providential preservation says that, although one copy will differ slightly from another, the differences are so minor that there will be no hindrance to the correct understanding of the text. The true text has always been available by the providence of God.

Modern scholarship denies any role for providential preservation in determining the correct text to follow. The church lost the true text sometime around A.D. 300 (Aland, 1987, 65). However, in a small area of Egypt the original wording was preserved.

This true text was recovered around A.D. 1881 and is found in modern versions. It opposes the agreement between the majority of existing copies and the King James in thousands of places.

The second theory, called the *Majority Text* theory, states that, although the King James agrees with the wording of a majority of manuscripts most of the time, it does not always represent the true text. It would do so, if revised to be in agreement with the wording of the majority of existing manuscripts for each verse. For this theory, providential preservation means that God preserved his true word in the majority wording of the manuscripts.

The third theory uses providential preservation to support the King James when it does not follow the majority text. Regardless of the witness of the majority of manuscripts or of the modern versions, the King James preserves the true text. In other words, God guided sixteenth century scholars to the true text and it has been preserved in the King James version.

This writer believes, based on the information compiled for this book, that there is much evidence supporting providential preservation, as defined in the third theory. Therefore, the Greek text underlying the King James should be accepted as accurate until overwhelming opposing evidence appears to indicate otherwise.

Some examples of places where a King James wording seemingly has little support are given in the following chapters. Seemingly, because, while most existing New Testament copies have been roughly categorized into "majority" or "non-majority" groupings, the exact text of thousands of existing manuscripts is unknown except in a handful of places.

It should be understood that it is impossible to **prove** which of two or more competing wording variations is the original since the originals have long since disappeared. But it is the height of folly to throw the settled received text of three and one-half centuries into the dustbin to make a revision when the exact contents of thousands of existing copies of mainstream tradition manuscripts are unknown. A clear picture of New Testament manuscript transmission history is also lacking. Finally, unless the vigilance of a living God is recognized, attempts at revision of the King James can easily stray from a stated target of supplying God's people with a "better" New Testament.

Paul said: "Prove all things; hold fast that which is good." (1 Thessalonians 5:21.) This should be the guiding principle for the Christian church when dealing with the intricacies of the wording of the original text.

Other Considerations

In the English translations of various Greek wordings, the text of the King James has been followed when possible. Sometimes, however, because of the rules of English, a more literal translation had to be made to illustrate a point. All translations from Greek or Latin are the author's unless marked with "*".

A few times, examples are given in which an Aramaic original underlying the existing Greek copies of the Gospels is considered. The existence of such a first text cannot be proven but has been discussed in *Our Translated Gospels*, by Charles C. Torrey; *An Aramaic Approach to the Gospels and Acts*, by Matthew Black; and *The New Testament Documents- Are They Reliable?*, by F.F. Bruce. Those New Testament scholars who believe in an original Aramaic source are a definite minority. But in at least one instance, modern scholarship uses the hypothetical existence of an Aramaic original to approve a variation found only in a handful of manuscripts. (See Metzger, 1971, page 78, for an example at Mark 2:10.)

A quick overview of the subject can be found by reading Chapters 1-3 and then turning to Appendices A and B. These sections list examples of simple errors of omission, first from "later" manuscripts (App. A), and then from the "oldest and best" (App. B). This second appendix contains 62 instances where words, dropped by a common copyist mistake, have been omitted from modern New Testaments simply because these omissions are found in Aleph, Codex B, and their close allies. It was after this list had been compiled that the title of this book, *The Corruption of the Word*, suggested itself.

A Final Note

A classic technique used by opponents of an idea is to search for a mistake or two and then use those mistakes to discredit the whole work, a kind of all or nothing approach. A great amount of care has been taken with the statistics from manuscripts and the translations of Greek and Latin given in this book. However, infallibility cannot be expected. If a few simple errors invalidate a whole work, then no book can be useful.

For example, in the *Nestle-Aland* modern Greek text, the witness given for manuscript W is wrong at the following places: Luke 5:6, 16:31; Matthew 16:2-3, 26:26; and John 6:2.

The Majority Text makes an error at John 21:7 and Romans 16:1 where words found in the King James, the modern versions, and the majority of manuscripts are omitted.

In Scrivener's *A Plain Introduction to New Testament Textual Criticism*, the witness of manuscript 76 is given wrongly for Luke 2:22 and Acts 12:25.

The presence of these and similar mistakes do not invalidate the worth of the information in these books. They just point out that no one is perfect.

CHAPTER 1

Beginnings

THERE are over 5,000 existing copies of the New Testament in Greek. There are thousands more in other languages translated from the Greek. All have descended from the original works given by the Holy Spirit to the apostles. Christians made copies of these by hand and sent them to each church to be used for instruction in the ways of the Lord.

But any work that passes down by hand copying is subject to careless errors and/or deliberate changes. A comparison of any two surviving Greek manuscripts* shows this. Most of the time they agree, but differences do occur. New Testament scholars must weigh these differences between manuscript copies before they can issue a standard New Testament text for translation purposes.

A careful study shows that the modern versions (the *New International Version* and the *New American Standard* are examples) vary considerably from the traditional King James Version. They do so because modern scholars have changed the fundamental New Testament Greek text used by early scholars who translated the King James. They did this to reflect modern theories on the history of the New Testament.

It is true that there are more manuscripts to consider now than at the time of the King James. But almost all manuscripts discovered since then tend to agree largely with those used by early King James scholars. Only a few later discoveries vary greatly. These are the ones that modern scholars use for their New Testament text. By following theoretical rules of textual criticism, these scholars have chopped out, changed, and added to the text used by earlier scholars in an attempt to give the world a "better" text.

Some History

A scholar named Wycliff made the first English translation of the Bible in the fourteenth century. He used the Latin Vulgate translation, compiled in the fourth century, for his work.

At the beginning of the sixteenth century, certain scholars decided to bring out a printed copy of the New Testament based on Greek manuscripts. These men recognized that a text based on the language of the originals, would be more accurate for translation than the Latin Vulgate, itself a translation.

*."Manuscript" comes from the Latin *manu scriptus*, which means "written by hand."

Erasmus, a well-known scholar, provided the first example of a printed Greek New Testament available to the public. He based his edition, printed in 1516, on six manuscripts (Scrivener 1894, 2:183). This Greek New Testament formed the foundation for many further editions.

William Tyndale, who translated the first of the new English translations, based his work on Erasmus's third edition of the Greek New Testament (1522). This edition was corrected from Erasmus's first edition, to take in new discoveries and better techniques. Erasmus issued two further editions of his New Testament but they varied little from his third.

Robert Stephen's 1550 Greek New Testament was the next edition of the Greek New Testament that had a major impact. He used Erasmus's third edition but made minor changes that again reflected advances in scholarship.

Another major series of editions was that of Theodore Bezae. He used Stephen's 1550 edition as a foundation, but also made minor changes.

Bonaventure and Abraham Elzevir produced the final early editions of the Greek New Testament. Their three editions, almost identical, used Bezae's work as their authority.

The English translations made during this period, such as Tyndale's (1525), Coverdale's (1535), Roger's (1537), Taverner's (1539), the Great Bible (1539), the Geneva Bible (1560), the Bishop's Bible (1568), and the King James (1611) came from these editions of the Greek New Testament. Each varies some in wording but presents the same basic text.

For example, if we compare the twenty-fourth chapter of Matthew with Erasmus's third edition (1522 A.D.), Stephen's third edition (1550 A.D.), and the Greek text underlying the King James version (*The Greek Text Underlying the English Authorized Version of 1611*), we find only six differences between the three. Only four can be expressed in English.

The following list gives the King James wording first, followed by the variation from either Erasmus (E) or Stephen's (S).

| | |
|--------------|--|
| Matthew 24:3 | saying, tell <i>us</i> / KJ saying, tell <i>you</i> / (E) |
| 24:6 | for all <i>these</i> things/ KJ* for all things/ (S) |
| 24:27 | so shall be <i>also</i> / KJ so shall be/ (E) |
| 24:45 | whom <i>his</i> lord hath made/ KJ whom <i>the</i> lord hath made (E) |

The first example, the interchange of us and you, is a printing or copying mistake. Although some chapters in Matthew and other New Testament books might show more differences, the variations between these editions, as seen above, are minor.

*.King James English has "these." KJ Greek does not.

Early Greek Editions Versus Actual Manuscripts

The previous comparison between early Greek New Testament editions reveals their similarity. But how do they compare with existing hand-written copies of the New Testament?

Three Greek manuscripts examined for this book were compared with the King James in the twenty-fourth chapter of Matthew. The manuscripts are: 76 (twelfth century), 461 (A.D. 835), and 440 (twelfth century). The following table shows the differences between these manuscripts and the King James.

| | |
|-------|--|
| 24:2 | see ye not <i>all these things</i> / KJ, 440 see ye not <i>these things all</i> / 76, 461 |
| 24:3 | and as he/ KJ, 76, 461 and as he, <i>Jesus</i> / 440 |
| " " | the disciples came unto him/ KJ, 461, 440 <i>his</i> disciples came unto him/ 76 |
| 24:9 | and ye shall be hated of all <i>nations</i> / KJ, 440 and ye shall be hated of all/ 76, 461 |
| 24:14 | and <i>this</i> gospel of the kingdom/ KJ, 440 and <i>the</i> gospel of the kingdom/ 76, 461 |
| 24:17 | come down to take <i>any thing</i> / KJ come down to take <i>the things</i> / 76, 461, 440 |
| 24:18 | neither let him which is in the field return/ KJ, 440, 461 neither let him which is in the field return <i>to it</i> / 76 |
| 24:20 | <i>But</i> pray/ KJ, 76, 440 Pray/ 461 |
| 24:27 | so shall <i>also</i> the coming/ KJ, 461 so shall the coming/ 76, 440 |
| 24:28 | For wheresoever the <i>carcase</i> is/ KJ, 440, 461 For wheresoever the body is/ 76 |
| 24:31 | And he <i>shall send</i> / KJ, 440, 461 And he <i>sends</i> / 76 |
| 24:33 | see <i>all</i> these things/ KJ, 461 see these things, <i>all</i> / 76, 440 |
| 24:43 | would have watched, and <i>would not have suffered</i> / KJ, 440, 461 would have watched, and <i>not suffered</i> / 76 |
| 24:49 | and shall begin to smite <i>his</i> fellowservants/ (his is not in the text but is understood) KJ, 440, 461 and shall begin to smite <i>his</i> fellowservants/ (his is in the text) 76 |
| " " | and to eat and drink/ KJ and <i>shall</i> eat and <i>shall</i> drink/ 76, 461, 440 |

Counting also the strictly grammatical instances, manuscript 76 makes 17 changes in the King James wording. Manuscripts 461 and 440 both make 12 alterations. These differences do not amount to much as you can see.

Most existing manuscripts have a similar degree of change in this chapter as these three. Because the differences found in most New Testament manuscripts at each verse are often exceedingly minor, the text found in these manuscripts is called the *Majority Text*. That is, the majority of New Testament copies say about the same thing at every verse.

Modern Greek Editions

Modern Greek editions of the New Testament are not based on the manuscripts that make up the Majority Text. (An exception is *The Greek New Testament According to the Majority Text*. It will be discussed in Appendix D.) They use as a foundation a few surviving manuscripts that modern scholars consider important because of their great age.

A manuscript called Codex Bezae (also identified as D), was the earliest manuscript available to sixteenth century scholars. It was copied in the fifth or sixth century A.D.. Codex Bezae contains the four Gospels and Acts (with some portions missing) and was written in Greek and Latin. Although Stephen noted some variations from its text in the margin of his 1550 edition Greek New Testament, it is named for Theodore Bezae who publicized its existence to scholars.

The text of Codex Bezae (or D), is notable for its extreme irregularity. It varies greatly from most other manuscripts. Consequently, early scholarship made little use of its text (Letis 1987, 124-42).

For example, in the twenty-fourth chapter of Matthew where manuscripts 76, 461, and 440 vary from the King James 17, 12, and 12 times respectively, Codex Bezae varies 75 times. Another fifth century manuscript, Codex W, makes only 28 alterations. Codex Bezae's text, especially in the book of Acts, is so wild that when Bezae donated the manuscript to the University of Cambridge in 1581, he recommended that it be withheld from publication so that the public would not be offended (Scrivener [1864] 1978, x).

Because the earliest manuscript available to sixteenth century scholarship was the highly irregular Codex Bezae, early New Testament scholars based the first printed Greek New Testaments on more accurate manuscripts copied from the twelfth through the fifteenth centuries. It was this apparent "lateness" of copying date that caused scholars of the eighteenth and nineteenth centuries to turn to older manuscripts discovered after the King James had been published. By doing so, these scholars thought they could find a New Testament text that was closer in date to that of the original work of the Apostles.

The first scholar to issue an edition of the Greek New Testament that totally disregarded the early Greek text was *Carol Lachman* in 1842-1850. He made many alterations on the authority of three or fewer manuscripts (all of early copying date). In 165 verses of Revelation, his changes rested upon only one manuscript (Scrivener 1894, 2:231-3).

Other scholars issued similar Greek New Testaments that varied greatly from the early text. But the impact on the church at large was negligible. New theories on the history of the transmission of New Testament manuscripts that led to the changes were discussed only in the world of scholarship.

Chapter 1

The real change in English Bible translation occurred in 1881 when the *English Revised Version* was published (followed in 1901 in America by the *American Standard Version*). Meant to be a simple revision of the King James, the two new translations were founded instead on an entirely new Greek New Testament.

The authors of this new work were two well-known English scholars, *Brooke Fosse Westcott* and *Fenton John Anthony Hort*. Westcott and Hort based their text almost exclusively upon the wording of two old manuscripts copied in the fourth century. These ancient copies were *Codex Sinaiticus* (or *Aleph* after the first letter of the Hebrew Alphabet) and *Codex Vaticanus* (also called *Codex B*).

Erasmus, father of the first available Greek New Testament, knew of Codex B from notes sent to him by a friend at the Vatican (Swete [1914] 1989, 127). Apparently, he rarely used it in his work.

Westcott and Hort, however, decided that Codex B had a pure text. When it agreed with Codex Aleph in a variation from the King James (which often happened), they thought the combination carried overwhelming authority.

Westcott and Hort were very influential and persuasive. Modern scholars, most of whom had little, if any, experience with actual Greek manuscripts, soon accepted their views as correct. A few dissented, such as *Dean John William Burgon* and *Dr. Frederick H. A. Scrivener*, but they were tacitly ignored. Perhaps nineteenth century church scholars needed something "new" to compete with the "new" theory of evolution to show that the church was not behind the times. Whatever the reason, the new Greek text took the world of church scholarship by storm and within a very short time it became the standard.

The public, however, uneasy at the more than 5,000 changes in the new English translations, did not readily accept the *English Revised* and *American Standard Bibles*. They never did well. To many, the King James was still the Bible to use.

It wasn't until 1952, when the *Revised Standard Version* was published, that the modern translations began to make real inroads into the church public. The RSV was based on Westcott and Hort's text (with a few changes). Many church leaders endorsed it as more accurate and much better in scholarship than the old King James. Its modern English also appealed to many who thought that the church should come to grips with modern ways of speech and thought.

After the *Revised Standard Version*, other translations, such as the *New American Standard*, the *Living Bible*, the *New International Version*, and the *Jerusalem Bible* were issued, founded upon the same nineteenth century Greek text.

We can check the resemblance between Westcott and Hort's first modern Greek New Testament and the current Greek New Testament (*Novum Testamentum Graece*, published in 1979, called *Nestle-Aland 26* in this book). Both it and the 1881 edition of Westcott and Hort were compared in the twenty-fourth chapter of Matthew. There are only three differences between the two. This compares favorably with the six variations between three editions of the early King James Greek New Testament in the same chapter (see page three).

We can also get an understanding of the many alterations made in the early King James Greek text by authority of the modern Greek text. A comparison was made between the two in the twenty-fourth chapter of Matthew. The following table gives the King James wording (KJ) first (in italic type) followed by the modern rendition (MV). Support for the modern wording is shown using the three manuscripts 76, 461, and 440, and Codex Sinaiticus (Aleph) and Codex Vaticanus (B).

Many of the changes shown below are relatively minor. But in other chapters and books of the New Testament the differences are much more striking (some examples were given in the Introduction).

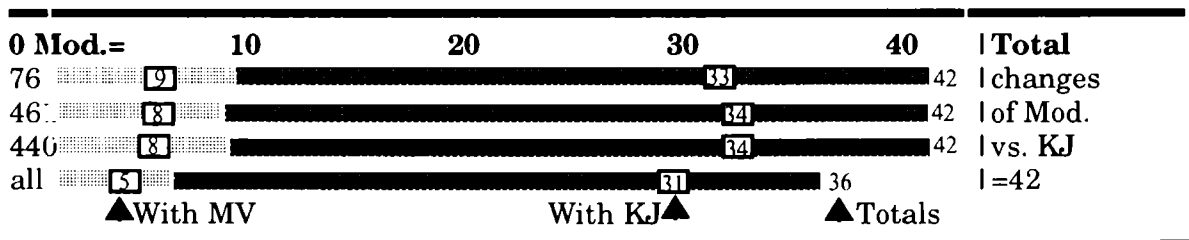
King James versus Modern versions: Matthew 24

| | |
|-----------|---|
| 24:1 | <i>went out and departed from the temple/ KJ</i> departed from the temple and went out/ MV; Aleph |
| 24:2 (1) | <i>all these things/ KJ</i> these things, all/ MV; B, 76, 461 |
| (2) | <i>and Jesus said/ KJ</i> and he answered and said/ MV; Aleph, B |
| 24:3 | <i>and of the end of the world/ KJ</i> and end of the world/ MV; Aleph, B |
| 24:6 | <i>for all these things must come to pass/ KJ</i> for these things must come to pass/ MV; Aleph, B |
| 24:7 | <i>and there shall be famines and pestilences/ KJ</i> and there shall be famines/ MV; Aleph, B |
| 24:17 | <i>come down to take anything/ KJ</i> come down to take the things/ MV; B, 76, 461, 440 |
| 24:18 | <i>in the field return back to take his clothes/ KJ</i> in the field return back to take his garment/ MV; Aleph, B |
| 24:20 | <i>neither on the sabbath day/ KJ</i> neither the sabbath day/ MV; Aleph, B, 76, 461 |
| 24:27 | <i>so shall also the coming/ KJ</i> so shall the coming/ MV; Aleph, B, 76, 440 |
| 24:28 | <i>for wheresoever/ KJ</i> wheresoever/ MV; Aleph, B |
| 24:31 | <i>his angels with a great sound of a trumpet/ KJ</i> his angels with a great trumpet/ MV; Aleph |
| 24:34 | <i>verily I say unto you/ KJ</i> verily I say unto you that/ MV; B |
| 24:35 | <i>heaven and earth [they] shall pass away/ KJ</i> heaven and earth [it] shall pass away/ MV; B |
| 24:36 (1) | <i>not the angels of heaven/ KJ</i> not the angels of heaven, neither the son/ MV; Aleph, B |
| (2) | <i>but my Father only/ KJ</i> but the Father only/ MV; Aleph, B |

- 24:37 (1) *but as the days/ KJ*
for as the days/ MV; B
(2) *so shall also the coming/ KJ*
so shall the coming/ MV; Aleph, B
24:38 *for as in the days/ KJ*
for as in those days/ MV; B
24:40 *the one shall be taken the other left/ KJ*
one shall be taken another left/ MV; Aleph
24:42 *for ye know not what hour/ KJ*
for ye know not what day/ MV; Aleph, B
24:44 *for in such an hour ye think not/ KJ*
for ye think not in such an hour/ MV; Aleph, B
24:45 (1) *whom his lord hath made/ KJ*
whom the lord hath made/ MV; Aleph, B
(2) *ruler over his household/ KJ*
ruler over his body of servants/ MV; B
24:46 *shall find so doing/ KJ*
shall find doing so/ MV; Aleph, B
24:48 *my lord delayeth his coming/ KJ*
my lord delayeth/ MV; Aleph, B
24:49 (1) *and shall begin to smite his fellowservants/* (his is not in the text but
understood) KJ
and shall begin to smite his fellowservants/ (his is in the text) MV;
B, 76
(2) *and to eat and to drink/ KJ*
and shall eat and shall drink/ MV; Aleph, B, 76, 461, 440

Along with the above 28 variations in the text, there are also some differences hard to show in English. Added together, this gives a total of 42 differences in the modern Greek text compared to the early King James Greek in the twenty-fourth chapter of Matthew.

Either Aleph or Codex B or both supports every change. Sometimes a later manuscript also upholds the alteration. The following table lists the support given by manuscripts 76, 461, and 440 for or against these deviations.



Chapter 1

Of the 42 differences between the King James and the modern versions, manuscript 76 agrees nine times with the modern Greek but 33 times with the KJ. Manuscripts 461 and 440 both support the moderns eight times and the KJ 34 times.

By itself, each of these "later" manuscripts (that is, copied later than Aleph and Codex B), support the King James over 80% of the time. Together, they oppose the modern versions 63% of the time. This verifies that the foundation of the modern Greek New Testament (and the manuscripts it is based upon) comes from a different source than that of the King James.

Despite the many agreements between Aleph and Codex B for the above changes, at times the two main witnesses for the modern Greek text oppose one another. In the four Gospels, omitting many smaller variations, Aleph and Codex B vary from each other over 3,000 times (Hoskier 1914, 2:1).

In Matthew alone, Aleph opposes B in at least 669 instances. In 27 verses of Matthew, Aleph and B vary from each other three times per verse. At seven verses they disagree four times per verse. Finally, in three verses they vary five times per verse.

In contrast, in the same book (Matthew), the manuscripts 76 and 440 (both copied in the twelfth century) oppose each other 179 times. In only four verses of Matthew do 76 and 440 oppose each other three times per verse.

The oppositions between Aleph and Codex B are much greater than those between majority text manuscripts such as 76 and 440. Most of places where Aleph and Codex B oppose the King James find little support among majority text manuscripts. Consequently, modern New Testament scholars have devised several theories to explain the reason for the irregular text of Aleph and Codex B and why their authority should be followed almost exclusively in the New Testament. The following chapters of this book will explore these theories.

CHAPTER 2

King James And Modern Versions

THE last chapter revealed that the modern Greek New Testament (Nestle's) differs greatly from the early Greek New Testament (King James). In Matthew, for example, Nestle's text varies some 765 times from the King James. Almost always the authority of Aleph and B, together or singly, is responsible for the change.

But other manuscripts also vary from the King James. The first chart below identifies 13 New Testament manuscripts compared in the Gospel of Matthew. The second chart lists the variations in each from the Greek of the King James. These manuscripts are not copies of each other and come from a wide geographical area. Those manuscripts marked with asterisks are missing a portion of Matthew.

Manuscripts Used

| Mss.ID | Date Copied | Mss.ID | Date Copied |
|--------|------------------|--------|-----------------|
| Aleph | fourth Century | 76 | twelfth Century |
| B | fourth Century | 440 | twelfth Century |
| D* | fifth Century | 538* | twelfth Century |
| W | fifth Century | 1278 | twelfth Century |
| E | eighth Century | 903 | A.D. 1381 |
| 461* | A.D. 835 | 962 | A.D. 1498 |
| 700 | eleventh Century | | |

Variations from the Early Greek (KJ)

| | 150 | 250 | 350 | 450 | 550 | 650 | 750 | 850 | 950 | 1050 |
|------|-----|-----|-----|-----|-----|-----|-----|------|-----|------|
| Al. | | | | | | | | 1053 | | |
| B | | | | | | | | | 920 | |
| D | | | | | | | | 1440 | | |
| W | | | | | | 572 | | | | |
| E | | 329 | | | | | | | | |
| 461 | | 196 | | | | | | | | |
| 700 | | | | | | 701 | | | | |
| 76 | | 276 | | | | | | | | |
| 440 | | 250 | | | | | | | | |
| 538 | | | | 431 | | | | | | |
| 1278 | | | 347 | | | | | | | |
| 903 | | | | | | 587 | | | | |
| 962 | | | 347 | | | | | | | |

||
Amount of Variation from King
James for each manuscript

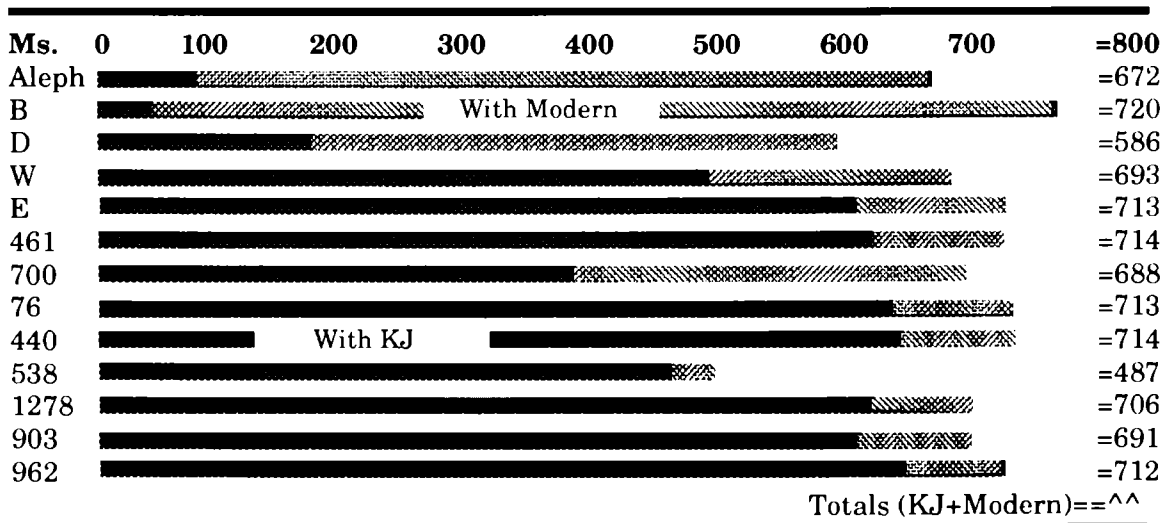
The first chart shows the different ages of the manuscripts used, with the earliest being Aleph and B, and the latest 903 and 962.

The second chart exhibits each manuscript's amount of opposition to the King James. Notice that the "older" manuscripts differ more than the "later" witnesses, except in the cases of 700 (eleventh century) and 903 (A.D. 1381).

For example, manuscript W, copied in the fifth century, disagrees 572 times with the King James. The later manuscript 461, copied four centuries after manuscript W, opposes the King James only 196 times. As mentioned before, none of these are identical or near-identical copies.

The next chart compares the opposition to the King James found in the 13 manuscripts with the 765 differences between the King James and the modern Greek. The number of times each manuscript upholds either the King James or the modern text at each instance is shown. Sometimes a manuscript has a third wording that opposes both KJ and modern version. Therefore, the totals will not add up to 765 for each copy.

Agreement with KJ or Modern at 765 Locations



It is plain from the above chart that Aleph and B are the main supporters for the modern Greek text. In fact, Aleph and B both uphold the modern Greek at 552 of the 765 instances (72%).

In contrast, Aleph agrees with the King James against the modern Greek about 12% of the time. Codex B has even less in common with a 6% agreement.

Manuscript D also gives much support for the modern Greek despite its wild text (1441 variations from the KJ). However, it does agree with the King James almost 25% of the time.

Manuscript W, copied during the same century as D, concurs with the so-called "later" manuscripts (except for 700) more than with Aleph and Codex B. Obviously, at least here, the copying date has little to do with the amount of variation in the text or the sympathy for one side or the other.

If we compare the above table with that of page 9, it is obvious that a great chasm separates the text of later manuscripts (such as E, 76, 962) from the earlier copies (Codex D, Aleph, and Vaticanus). On one side stands a mass of witnesses that vary among themselves and from the King James, yet disagree mightily with the choices made by modern scholarship. On the other side stand a handful of older manuscripts that vary greatly from each other and the King James and often the modern Greek text.

There are various reasons given by modern scholars as to why the majority of surviving witnesses should be ignored when they oppose the fore-ordained "best" witnesses, Aleph and B. One reason is that the "oldest witness is the best witness."

Oldest is The Best

Because of the known tendencies of hand copying, it might be thought that a third or fourth century copy of the New Testament would present a text with fewer errors than a tenth or eleventh century copy. When a work is first copied by hand, mistakes can occur. If these errors are not corrected and a later copy is made, it will contain the same mistakes and any new ones. A tenth generation copy would contain all the errors made from the first copy to the ninth.

If it were then compared to a third generation copy the later errors would stand out and could be corrected. This would make the resulting text closer in accuracy to that of the original, for the comparison would eliminate the errors built up through seven generations of copying.

This is the reasoning behind the assumption that an "older" copy of the New Testament made in the fourth century is "better" than a twelfth century copy. Theoretically, the earlier has been exposed to fewer generations of copying and possibilities for error than the later. This view makes the testimony of a twelfth century manuscript of much less value than that of a fourth century copy.

Unfortunately for this view, the earliest surviving manuscripts (called papyri from the writing material used, *papyrus*) make striking variations in the text even when compared to the irregularities found in Aleph and B.

For example, the early manuscript *Papyrus 46*, copied around A.D. 200, presents over 450 variations in its text not approved by either early scholarship behind the King James or modern scholarship. This conflicts greatly with the theory that the closer a copy is to the date of the originals the more error free it will be. *Papyrus 46* is 150 years closer to the originals than Aleph or B. It should, therefore, have less error, not more.

Some of the earlier manuscripts also contain marks of an editing process. A copyist wrote corrections in the margin that sometimes changed the manuscript's original wording to that of the King James. Other corrections made a change from the King James to the modern Greek text, or to a completely unique wording.

Because these older copies come from the same geographical region that generated Aleph and B, this fact gives insight into how copyists of that area handled the New Testament. Obviously, when such clear marks of editing are present and when the text of a manuscript continually gives variations that can't be declared to be simple error,

the "older is best" argument is greatly diminished. Something more than the straightforward influence of "copyist error" is plainly involved.

Although hand copying is prone to error, there are steps that can be taken to try to prevent mistakes. Some manuscripts show the work of a corrector who compared the copy with its source and rectified the copy when it erred. This was done by either writing the correct wording above the blunder or by entering the correction in the margin. Thus, errors were not always passed along.

Other manuscripts have marginal insertions that came from a different manuscript, showing that copies were sometimes compared. If such a manuscript were copied later, the copyist might choose the marginal wording rather than that in his text, thinking it to be a correction. Or, the copyist might reject a marginal notation, inserted by the original copyist or corrector to amend a mistake, thinking it to be a wrongful addition or change to the text.

This correction and comparison makes the assumption that an older witness to the New Testament is automatically "better" (that is, more accurate in regards to the original), somewhat less than dogmatic. There are other reasons for wording variation than simple copyist error.

1. Variations: Deliberate

In the first centuries of the Christian church some people desired to mold the doctrine of the New Testament into the shape of their own thinking. Many Christian writers fought this perversion of God's truth by writing about the various sects and how they changed the message of the New Testament.

Valentinus was one second century heretic. He believed that Jesus Christ was never real flesh and blood but a kind of revealed spirit (Brown 1984, 59-60). In a fragment of manuscript titled *Excerpts from Theodotus*, the writer says that the Valentini-ans quoted John 1:18 with the variation "the only begotten **God**" for "the only begotten **Son**" (Hills 1977, 79). The change can be made in Greek by altering one letter.

The only witnesses that agree exactly with Valentinus are Papyrus 75 (third century) and manuscript 33 (ninth century). However, Nestle's modern Greek text and modern Bibles read "only begotten God," omitting the "the" on the authority of Papyrus 66 (A.D. 200), Aleph, B and a few other witnesses. The King James, backed by over 900 Greek manuscripts, opposes this deviation from the correct "the only begotten Son."

Marcion was another second century heretic. He totally separated the Law from the Gospel, and taught that there were two gods, one of the Old Testament and one of the New (Brown 1984, 61). He omitted parts of the New Testament that he decided were corruptions and issued a new "gospel" based on Luke and the writings of the Apostle Paul. His Christian opponents recorded many of the variations found in his "gospel" in their writings when they used his own version against him.

In Luke 12:8 and 9, Marcion omitted the words "the angels," as does the manuscript Aleph.

At Luke 11:2 Marcion concurs with the modern Greek text for the omission of "our...who art in heaven." This finds support from Papyrus 75, Aleph, B, manuscript 1 (twelfth century), and 700.

In the same verse, for "thy kingdom come, thy will be done, as in heaven, so in earth," Marcion substitutes "thy holy spirit come upon us and cleanse us." Only the manuscripts 162 (A.D. 1153) and 700 support Marcion.

But *Nestle's* Greek text, followed by modern versions, simply leaves out the phrase on the authority of Papyrus 75, B, 1 and a few others. The omission probably occurred when a second century copyist, finding Marcion's rendering in some copies and the King James wording in others, side-stepped the decision on which was correct by omitting both wordings.

A letter preserved in Eusebius's *Ecclesiastical History*, written in the fourth century, tells of many now-forgotten correctors of scripture who re-arranged and changed the wording to comply with their grammatical or heretical ideas (*Ecc. Hist.* V. 28. 13-19, Lawlor & Oulton, 173-4, quoted in Sturz 1984, 118-9). The common way to identify these corrupted texts, according to the writer, was to take notice of the wide variations in wording among copies from the same group of heretics.

But it wasn't just the heretics who modified scripture. The fourth/fifth century Christian writer Epiphanius noted that certain of the orthodox eliminated "and wept over it," from Luke 19:41 to protect their high view of Jesus's divinity (Burgon 1896, 211-2).

Another example of possible orthodox mutilation occurred at Luke 22:43-44. These verses depict the incident where Christ sweated great drops of blood and an angel came down to strengthen him. Non-believers used this to support their belief that Jesus was an inferior being. Consequently, some Christians apparently removed the verses (Hills 1977, 73). Papyrus 75, B, and a few other manuscripts also omit the words. Some modern translations, however, include these verses with a note of doubtful authenticity.

Athanasius, a Christian writer of the fourth century, along with *Irenaeus* and *Clement of Alexandria* (both of the second century), *Origen* (third century), *Tertullian* (second century), *Eusebius* (fourth century), and *Augustine* (fifth century) all quoted John 1:3 without the phrase at the end, "that was made" (Parker 1842, 207-208). Instead of saying, "and without him was not anything made **that was made**," they said, "and without him was not anything made."

Certain heretics took the phrase "that was made" from the end of the third verse and applied it to the beginning of the fourth verse to read: "and without him was not anything made. (4) **That which was made** in him was life:." This supported their theology that Jesus was a created being. To avoid giving aid to these blasphemers, the above Christian writers simply refused to acknowledge the words.

The modern Greek text supports the heretical variation of these words on the authority of a handful of Greek manuscripts and some Latin copies. However, at least one editor disagrees (Metzger 1971, 195-96).

The evidence from these early Christian writers shows that during the earliest history of the church both heretics and the orthodox (to a lesser degree), made deliberate changes to scripture. These variations have influenced a few existing manuscripts, most notably the oldest such as Papyrus 66, 75, Aleph and Codex B. It follows, then, that the text of a manuscript is not "good" simply because of the age of the writing material and ink.

However, the average copy of scripture would not have been strongly affected by a heretic's mutilations. In the first two centuries of church history, there were no scripture publishing houses where a heretical copy could be widely spread throughout the

church (Aland 1987, 55). The copying of manuscripts was a private affair and any great deviations could be detected.

The minutes of an episcopal council at Cirta, in March, 304 A.D., record a possible example of such a discernment. During a persecution of Christians, a "Victor of Rusica" handed over a copy of scriptures to be burned in order to avoid punishment. When later questioned about his cowardice, Victor said: "Valentianus was mayor: he himself forced me to deliver them to the flames. I knew they were defective copies: forgive me this fault, and God also will forgive me." (Jones 1961, 121-22). Unless Victor lied about the manuscripts, at the beginning of the fourth century it was possible to separate good copies of the scriptures from bad by comparison with a known traditional standard.

2. Variations: Error

When a work is hand-copied, the chance for accidental error is always present. A word might be added or dropped, or a meaning slightly changed, or a phrase might be repeated.

One of the most frequent mistakes is caused by the error of "like ending." A common technique used in copying is to read a few words from the source manuscript, then look to the copy and write the words down. Imagine that a line of text from a ninth century short story went like this:

The man was good; the man was bad; the man was right; the man was wrong. Sometimes his wife felt like living with this human being was like living with a bandit from a lawless era.

Consider also, that spacing between words is a recent technique. Many manuscripts would be written like this:

The man was good; the man was bad; the man was right; the man was wrong. Sometimes his wife felt like **living** [with this human being was like **living**] with a bandit from a lawless era.

Imagine that a copyist first read the phrase "sometimes his wife felt like living" in line two, and then copied it onto his paper. Next, when he looked up to the story again, he spotted the "living" in line three, instead of the "living" in line two. If he then thought that that marked the end of his previous phrase, he would continue writing beginning with "with a bandit," instead of "with this human being was like living." This would give:

The man was good; the man was bad; the man was right; the man was wrong. Sometimes his wife felt like living with a bandit from a lawless era.

A whole phrase has been omitted (from "with" to "living"), because of the error of "like ending." Because the "living" in line two matched the "living" in line three, the copyist's eye passed from the first to the second, causing the omission of "with...living."

If the error was not corrected, the blunder would be perpetuated in other copies. No one would know that some words were missing. A copyist might also add "she was" after "felt like," to make better sense of the verse.

We know such things have happened to copies of the New Testament. The manuscript 440 has at least 10 such omissions in the book of Matthew. The longest consists of verses eight & nine in the twenty-third chapter. In order to show how this happened, the Greek (expressed by English letters)*, is given. In the following example, the letters inside square brackets represents the omitted text. The words that caused the omission are in bold type.

23:8 "umeis de me klethete rabbi: **eis gar estiv** [[umwn o kathegetes o XS; pantes de umeis adelphe este. (9) kai patera me kalesete umwn epi tes ges: **eis gar estiv**]] o pater umwn o en tois ouranois.

"But be not ye called Rabbi: **for one is** [[your Master, even Christ; and all are ye brethren. (9) And call no man your father upon earth: **for one is**]] your father which is in heaven."

The omission occurred when a copyist looked down to his work, wrote the first "**eis gar estiv**" ("for one is"), looked back to his source copy, and saw the second "**eis gar estiv**." Thinking that he had left off there, he continued with the next phrase, "o pater umwn o en tois ouranois" ("your father which is in heaven"). The resulting text reads: "But be ye not called Rabbi: for one is your father which is in heaven," which makes perfect sense.

The other nine omissions are listed below:

- 4:24 -and torments
- 7:18 -a good tree cannot bring forth evil fruit
- 7:22 -have cast out devils? and in thy name
- 10:19 -for it shall be given you in that same hour what ye shall speak
- 12:32 -**it shall be forgiven him: but whosoever speaketh against the
against the Holy Ghost**
- 14:10 -(whole verse)
- 15:20 -**but to eat with unwashen hands defileth not a man**
- 16:12 -(whole verse)
- 18:8 -two hands

How do we know that these are erroneous omissions and do not represent genuine scripture? Of these 10 examples, only one manuscript (Codex Bezae, or D, known for its many errors) upholds a 440 omission (at 10:19).

Also, the omissions marked in bold were corrected by the original copyist or a corrector.

Thus, the omissions not so corrected must have been missing in the source copy. If a thirteenth century copyist then used 440 for his source copy, the uncorrected omissions would be passed along as true scripture in the new copy.

The omission of words by error of like-ending can happen anytime, from one of the first copies of an original, to a copy made 1000 years later, as with 440. It can also hap-

*.These Greek letters are not exact English equivalents and are based on modern Greek pronunciation.

pen at the same place in different manuscripts as shown above at Matthew 10:19 with 440 and Codex Bezae (D).

A scholar named Gunther Zuntz studied Papyrus 46, (copied A.D. 200), the oldest copy of the writings of Paul. Zuntz said:

the omission of whole clauses by homioteleuton [like ending] is an outstanding characteristic of P46....(Zuntz, *The Text of the Epistles*, 19)

The example below for 1 Corinthians 16:19 shows such an omission by Papyrus 46. Again, the cause of the omission is in bold type and the brackets show the omitted words.

16:19 "Aspazontai **umas** [[ai ekklesias tes Asias aspezetai **umas**]]
"salute **you** [[the churches of Asia salute **you**]]...

It is obvious that the copyist went from the first "umas" ("you") to the second "umas" ("you") and left out the words between: "the churches of Asia salute you." Papyrus 46 has the oldest wording for this verse. However, we know it is wrong because only one manuscript agrees with it (69, fifteenth century). Also, the like-ending error is a common one.

Another Papyrus 46 omission due to like-ending occurs at Romans 10:15.

10:15 "os oraioi oi podes **ton** [[euaggelizmenon eirevev, **ton**]]
"how beautiful are the feet **of those** [[announcing the glad tidings
of peace, **of those**]]

Here, the copyist skipped from the first "ton" ("of those") to the next "ton" and continued copying. This time Papyrus 46 has more support, including Aleph and B and a few allies. Therefore, *Nestle's* Greek text and modern translations leave out "announcing the glad tidings of peace, of those." But because Papyrus 46 is strongly related to Aleph and B, the omission by these witnesses is just a repetition of an early mistake underlying their common text.

At times, a partial omission caused by the blunder of like-ending leads to a further omission, that to some scholars seems to be authentic. A few manuscripts (including Aleph, B, and 461) omit the following portions of the sixteenth chapter of Matthew:

16:2 when it is evening, ye say, It will be fair weather; for the sky is red.
(16:3) And in the morning, It will be foul weather
today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

The like-ending, or other common error could not have caused this omission. Because Aleph and B are considered to be the "best" (i.e., most accurate) New Testament witnesses, and agree to the omission, most scholars argue that this whole portion of scripture is an unauthorized addition (Aland 1987, 302; Metzger 1971, 41).

But manuscript W makes the following erroneous omission:

16:2 eudia; **purrazei** [[gar o ouranos. (16:3) kai prwi, semerov xeimov **purrazei**]]
gar stegnazon o ouranos

It will be fair weather, for **red** [[is the sky. (16:3) And in the morning, it will be
foul weather today, for **red**] and lowering is the sky.

Here, a copyist first read "It will be fair weather, for red," and then lowered his eyes to his work to write the phrase. When he raised his eyes again to his source copy, he saw the second "red" ("purrazei"), instead of the first. He then thought that was where he had left off, and continued, leaving out the words between. The resulting text reads like this: "He answered and said unto them, When it is evening, ye say, It will be fair weather; for red and lowering is the sky."

It is a classic weather sign that a "red and lowering sky" does not indicate the coming of fair weather. A later copyist saw this, and to wipe out the stigma of a savior who could not, himself, "discern the face of the sky," erased the whole discussion of the signs of the times.

Aleph, B, and other manuscripts picked up this erasure. Because the verse with the omission caused no difficulties, no one was the wiser. Plainly, the mistake and following alteration occurred early, considering the age of Aleph and B.

Aleph, B, and D contain many omissions due to the like-ending error. Dr. Frederick Scrivener studied the text of Aleph (which covers the whole New Testament) and found at least 150 examples of error by like-ending. (Scrivener 1861, 60-72.) Words, phrases, whole verses disappeared due either to the sloppiness of Aleph's copyists or those responsible for its earlier base text.

The interchange of one letter for another due to their similar sound is another common error in manuscripts. The Greek letters "n" and "u" sound alike; this gives the variation found in some places of "**n**meis" ("we") or "**u**meis" ("our").

Other like sounding letter(s) are "ai" and "e"; "ei" and "i"; and "w" and "o." Papyrus 72 (copied in the third or fourth century) also confuses the Greek "u" with "oi." Many of these interchanges can be dismissed as simple errors, but some do make a difference in meaning.

Dittography is a less frequent mistake found in manuscripts. This is where a few letters or words are repeated such as "The the boy went home." Most of these are obvious mistakes.

For example, one copyist repeated the last two letters of "umiv" ("to you" at Matthew 27:17) to give "umiviv." These extra two letters were then interpreted as the abbreviation for Jesus ("Insouv" in Greek abbreviated as IV). Thus, "Barabbas" became "Jesus Barabbas," a variation found in a few manuscripts. This deviation has found favor with modern scholarship (Metzger 1971, 67). It is an old one, for the Christian writer Origen, who lived in the third century, mentioned it. However, it is simply a blunder.

3. Variations: Gospel Harmonies

Another source of early error was the formation of Gospel "harmonies," where a writer combined the four separate gospel accounts into one continuous story. The Diatessaron, written by Tatian, a second century Christian, is the most famous of these "harmonies." He composed his original in either Greek or Syriac (scholars do not agree). It generated translations into Latin and other languages (Kraeling 1935). A few corners of the Christian world even confused Tatian's version with the real thing.

An Arabic, a Latin, and a Dutch translation, and quotations in the works of Christian writers are the only real witnesses to Tatian's Diatessaron. However, in 1933, an expedition in Dura-europos, Syria, discovered a fragment of a Greek copy. The following is a translation of this fragment that starts at Matthew 27:56 and mixes pieces from the parallel locations in Mark, Luke, and John.

Zebede and Salome and the women who followed with him from Galilee, beholding the crucifixion. And it was the day of the preparation, the sabbath was coming on. And it became evening upon the preparation that is the day before the Sabbath. A man came near, a counselor from Erimathias, a city of Judea, named Joseph, good, just, being a disciple of Jesus (but concealed through fear of the Jews), waiting for the Kingdom of God. He had not assented to the council.

This fragment, dating from the early third century, has at least one agreement with the King James against the modern Greek and two almost unique agreements with manuscript B.

The Codex Fuldensis, a Latin copy of the sixth century, gives another witness to Tatian's harmony. Although Fuldensis' copyist made some changes in the text as he found it, it still shows Tatian's method of harmonizing. The following is an excerpt from Fuldensis beginning at Luke 9:37.

And it came to pass on the next day..(Lk. 9:37)
a man came to him kneeling down..(Matt. 17:14)
and cried out, saying..(Lk. 9:38)
Lord, have pity on my son..(Matt. 17:15)
for an only child he is to me..(Lk. 9:38)
and he is a lunatic..(Matt. 17:15)
and a spirit takes him..(Lk. 9:39)
he falls and foams and gnashes teeth and withers..(Mk. 9:18)
and suffers very much; for often he falls into the
fire and frequently into the water..(Matt. 17:15)

One advantage such a harmony had over a regular copy of the four gospels was that less writing material was needed. Events common to two, three, or all four gospels could be repeated only once. But it is evident that problems could develop if a copy of a harmony were used to correct a normal copy. The result would be a much-abridged gospel where true scripture would be lost in deference to the authority of a shortened gospel harmony.

We have no surviving copy of the New Testament that exhibits such radical handling of the Gospels. However, some manuscripts do show a tendency for abridgment and condensation of the true text, such as the Old Latin witness called Bobbio. This manuscript often agrees with the omissions made by Aleph and Codex B (Sanday 1886, Appendix I).

Oldest is Best: Conclusion

We have discussed three types of variation that have affected or could affect New Testament manuscripts. In the early history of the church, heretics and, to a lesser extent, the orthodox made deliberate alterations of scripture. Errors of like-ending omission were also made very early as shown in the examples from Papyrus 46, copied in A.D. 200.

The similar sound of Greek letters and the repetition of letters or words caused early mistakes. Errors could have also come from gospel "harmonies" that mixed events from different gospels to make one continuous story.













Because of these examples of early error, the copying date alone of a manuscript means little. A second century copy of Valentinus's or Marcion's work, or Tatian's "harmony" would be a valuable discovery; but to say that our Bible suddenly needed to be conformed to one of these "oldest" copies would be a mistake. Any new wording in such a copy would almost certainly be a simple mistake or deliberate alteration unless confirmed by a number of manuscripts known for their accuracy.

Because the original copies of scriptures have long since disappeared, no true standard exists by which to measure the accuracy of surviving manuscripts. It is possible, however, to erect a scholarly standard text. We can do this by selecting those portions of scripture where the early Greek (KJ) and the modern Greek agree. At those places, the controversy has been settled (at least for now); for all purposes, those words are equivalent to the Word of God.

According to the King James Version, Matthew consists of 1,071 verses. Both the King James and the modern Greek (also called "modern versions" or "MV") agree exactly for 510 of those 1,071 verses (47.6%).

Twelve of the thirteen manuscripts used in the comparison of variations on page nine (538 is missing the first 11+ chapters of Matthew) were compared with those 510 verses and any disagreements noted. The following table lists the manuscripts, the number of verses in agreement with the 510 test verses, and the percentage of agreement.

Manuscripts versus a "Standard Text"

| Ms. | 200 | 250 | 300 | 350 | 400 | 450 | 500 |
|-------|--|-----|-----|-----|-----|-----|---------|
| 461 |  | | | | | | 475-93% |
| 1278 |  | | | | | | 454-89% |
| 440 |  | | | | | | 454-89% |
| 76 |  | | | | | | 452-89% |
| B |  | | | | | | 442-87% |
| 962 |  | | | | | | 440-86% |
| E |  | | | | | | 412-81% |
| 700 |  | | | | | | 384-75% |
| W |  | | | | | | 381-75% |
| Aleph |  | | | | | | 373-73% |
| 903 |  | | | | | | 353-69% |
| D |  | | | | | | 285-44% |

In the table above, the manuscript that is most accurate where the text is solid (that is, where the King James and the modern versions agree), is 461 copied in A.D. 835. Next comes 1278, 440, and 76, all of the twelfth century.

The fourth century manuscript B occupies fifth place. The other fourth century copy, Aleph, is way back at the tenth position. Really, Aleph and B do worse than this because the list of variations used to compare them with the other manuscripts (from Hoskier 1914, Vol. 2) has been "screened" of some small variations that are counted in the other manuscripts.

Note, also, that manuscript 962, copied in A.D. 1498 is more accurate than E (eighth century), 700 (eleventh century), W (fifth century), Aleph (fourth century), 903 (A.D. 1381), and D (fifth century). (The low performance of manuscript D is due to its erratic text.) Manuscript 962 would do even better except for the large number of omissions it suffers from like-ending error.

The above table reveals two things. First, the text has remained remarkably settled considering the centuries that have passed. Second, the theory that the "oldest copy is the best" can not be upheld in this instance.

CHAPTER 3

The Oldest Truly is The Best

THE evidence presented in the last chapter demonstrates that the oldest surviving copies of the New Testament are not automatically the best, simply because of their age. It is true, however, that the oldest wording (if we mean a duplicate of the originals) would be the best. The problem, since the originals are unavailable, is how to determine which of two or more competing wording variations is the best? In other words, how can the oldest wordings be separated from the not-so old?

One helping factor in such an endeavor is the recognition of the influence of the Holy Spirit upon the working of this world. When the Church changed its allegiance from a Latin translation of a Greek original to the Greek itself, it is irrational to believe that God provided no guidance as to which manuscripts to use and which to put aside.

For example, Erasmus, who published the first available Greek New Testament, had access to manuscript number 1. This copy agrees with the choices of modern scholarship in many verses, but he made little use of it (Scrivener 1894, 2:183).

Bezae, who influenced the Greek text used by the King James scholars (Backus 1980, 169-172), could have altered the text many times to accord with his earliest source (Codex Bezae (D)), which has many agreements with the modern Greek text, but did not.* Obviously, there was a restraining factor.

Modern scholars, however, greatly diminish the influence of God when they discuss Greek texts. They rely on evidence and rationality to support their stance that the modern versions present an older, more accurate text than the King James. Does the available evidence uphold their view?

Evidence

There are three kinds of testimony available to help determine the age (and validity) of a wording. The manuscript copies of the New Testament in Greek are one source. There are over 5,000 surviving copies. Some are fragments, but most cover at least one book. Others are not complete copies of scripture but contain a selection of verses that were studied according to a calendar schedule (called lectionaries).

The translations from Greek into another language make up the second kind of evidence. By the beginning of the third century, translations into Latin, Syriac, Coptic and Sahidic (Egyptian languages) already existed (Hills 1977, 42-43). During the fourth and fifth centuries, other translations were made as the church spread out to foreign lands.

*See Theodore P. Letis, "Theodore Beza as Text Critic: A View into the Sixteenth Century Approach to New Testament Criticism," in *The Majority Text*, 113-114.

The number of surviving copies of the New Testament found in languages other than Greek, surpasses that of the Greek originals. For the Latin Vulgate alone (translated in the fourth century) over 8,000 copies are known to exist (Aland 1987, 188). However, because of the nature of the translation process, scholars cannot always determine the underlying Greek used to make these versions.

The third type of evidence comes from the works of Christian writers, beginning as early as the late first or early second century. Irenaeus, Tertullian, Origen, Cyprian, and Athanasius, are just a few of the men whose words about scripture have survived. These writers quote many verses or portions of a verse, in commentaries on church doctrine or in works concerning heresy.

Occasionally, however, it is hard to decide which of two competing expressions was used by an author. Verses are often repeated and may be slightly different each time. Furthermore, in the works of Latin writers, at times a copyist has altered a phrase from the earlier Old Latin translation to match the later "official" text found in the Latin Vulgate. Nevertheless, despite these difficulties, a second century writer often gives real testimony for the wording of his copy of scripture.

By investigating these three sources, it is possible to get an idea of the age of various wordings. We will start with the first and most important category of evidence.

Evidence: Manuscripts

The earliest surviving copies of New Testament manuscripts date from A.D. 150 (*Papyrus 52*, a fragment containing a few words from John), to the mid-third century. Generally, they witness more for the modern Greek New Testament than the King James.

But because they were found in the same geographical area where Aleph and Codex B originated (Egypt), such agreement should not be surprising. In fact, a fragment from a copy of one group of these oldest manuscripts (the *Bodmer Papyri*, containing Papyrus 66 and 75) has been found with another group (the *Chester Beatty Papyri*, containing Papyrus 45, 46, and 47). This discovery links the two groups to the same source (Hills 1977, 49-50).

The following list of agreements and disagreements among the earliest copies of the New Testament, when compared with either the King James or the modern versions, was compiled from information in the latest modern Greek text (*Nestle-Aland*, twenty-sixth edition). It is not exhaustive since Nestle's does not give every variation. The list includes all early manuscripts through the fourth century, except for Aleph and B.

| Early Manuscript Evidence | | | | | | |
|---------------------------|-----|--------------|------|--------------|------|------|
| 0 | 500 | 1000 | 1500 | 2000 | 2500 | 3000 |
| With KJ | | With MV | | With Neither | | 3500 |
| Total=3107 | | | | | | |
| (390=12.6%) | | (1078=34.7%) | | (1639=52.8%) | | |

Of these 3,107 examples, the King James finds support at 390 (12.6%). The modern versions are upheld at 1078 (34.7%). The oldest witnesses go off on their own 52.8% of the time (1639 examples). In other words, over 50% of the time, both modern and early Greek scholars consider the wording of these earliest manuscripts to be erroneous.

For example, Papyrus 13 (third/fourth century) agrees five times with the King James, 21 times with the modern versions, and 27 times with neither.

Papyrus 46 (A.D. 200) supports the King James 81 times, the modern versions 408 times, and neither 468 times.

Papyrus 66 (A.D. 200) backs the King James 115 times, the moderns 247, but neither 418. Obviously, this old manuscript, as well as the previous two, have an erratic text.

Perhaps it would help to examine an early fragment. A copyist wrote manuscript 0171 around A.D. 300, half a century before Aleph and Codex B. It contains a fragment of Matthew and of Luke and exhibits a *mixed text*. A mixed text has word variations from both the later manuscripts (King James type) and the early manuscripts (modern version kind).

The chart below shows the variations of 0171 that are listed in the modern Greek text, along with the witness of the 13 manuscripts used in the examples in Chapter 2. All(9) represents unanimous agreement of the nine later manuscripts. If one or more deviates, the number in parentheses represents all that do agree. If a manuscript is not listed, it is either missing, (number 538 in Matthew) or has a third wording. Underlining shows the choice of the modern versions. Italics shows the King James wording.

Manuscript 0171 (A.D. 300)

Matthew

- 10:17 *they will scourge you in their synagogues* / *KJ; MV; Aleph, B, W, all(8)*
they will scourge you [in their synagogues]/ (different words used) 0171, D
- 10:18 *And ye shall be brought before governors and kings* / *KJ; MV; Aleph, B, W, all(8)*
And before governors you shall stand/ **0171**, D
- 10:19 *But when they deliver you up* / (a repeated action) *KJ; all(7)*
But when they deliver you up/ (a simple statement) *MV; 0171, Aleph, B, E*
- 10:23 *But when they persecute you in this city, flee into another* / *KJ; 0171, D, all(7)*
But when they persecute you in this city, flee into [another]/ (different word used for "another") *MV; Aleph, B, W, 76*
- "" "" *flee to another* / *KJ; MV; Aleph, B, W, all(7)*
flee to another. + but if in the other they persecute you, flee to still another/
0171, D, 76
- 10:25 *If they have called the master of the house Beelzebub* / *KJ; 0171, 700, 903*
If they have surnamed the master of the house Beelzebub/ *MV; B, W, 461, E, 440, 76*

Luke

- 22:43 *And there appeared an angel unto him from heaven, strengthening him. (44)
And being in an agony he prayed more earnestly; and his sweat was
as it were great drops of blood falling down to the ground. / KJ;
0171, D, Aleph, all (9)*
(verses appear in double parentheses, meaning that they aren't authentic;
but some versions print them anyway.) omitted in B, W, Papyrus 69
and 75
- 22:45 *And when he rose up from prayer and was come to his disciples/ (and is not
in the Greek but needed in the translation) / KJ; MV; Aleph, B, D, W,
all(8)*
And when he rose up from prayer and was come to his disciples/ (**and** is in
the text) **0171**, 440
- 22:47 *And while he yet spake / KJ; 0171, D, all(8)*
While he yet spake/ MV; Aleph, B, W, Papyrus 75, 903
- "" "" *And he that was called Judas / KJ; MV; Aleph, B, W, all (8)*
And he, called Judas Iscarioth/ **0171**, D
- 22:49 *When they which were about him saw what would follow / KJ; MV; Aleph, B,
W, all(9)*
When they which were about him saw what had happened/ **0171**, D
- "" "" *[they] said to him, Lord / KJ; W; all(9)*
[they] said, Lord/ MV; Aleph, B
[they] said to him/ **0171**
- 22:50 *the servant of the high priest / KJ; 0171, D, W, Papyrus 75, all (9)*
of the high priest, the servant/ MV; Aleph, B
- "" "" *and took off his ear / KJ; W, all (9)*
and his ear took off/ MV; **0171**, Aleph, B, Papyrus 75
- 22:53 *When I was daily with you / KJ; MV; Aleph, B, W all(9)*
When I was with you that day/ **0171**, D
- 22:54 *And Peter followed afar off / KJ; MV; Aleph, B, W, all (9)*
And Peter followed him from afar off/ **0171**, D
- 22:62 (omit verse)/ **0171**
- 22:63 *mocked him and smote him / KJ; MV; Aleph, B, W, all (9)*
mocked him/ **0171**, D
-

Of the 18 examples given above, Codex D supports 0171 12 times (67%). Eight of these are almost unique variations. This suggests that the fifth century text of Codex D is a continuation of the late second/early third century text of 0171 (which was found in Egypt).

Where the KJ and the MV are in conflict, 0171 upholds the first by a five to two margin. Look especially at the first example in Luke where 0171 (A.D. 300), Aleph, and all of the later manuscripts include the verses while Codex B and Papyri 69 & 75 (both of the third century) omit them. Remember in Chapter 2 (page 13) where early Christian writers noted that some had removed these verses because they were used by enemies to show Jesus was inferior? Codex B and its allies have been influenced by that removal; 0171 has not.

Notice also the addition at the end of Matthew 10:23. Here, the oldest available witness (0171), Codex D, and the twelfth century witness 76 all agree to add the words, "but if in the other they persecute you, flee to still another." The "late" manuscript 76 has preserved this erroneous addition found in 0171, copied eight centuries earlier.

Other preserved errors found in late manuscripts occur at Matthew 10:23 where 76 agrees with Aleph, B, and W against the earlier 0171. At Luke 22:47, 903 supports Papyrus 75, Aleph, B, and W against 0171.

When 0171 supports the King James (at five occurrences), four times at least 90% of the later witnesses also give their support (Mt. 10:23; Lk. 22:43, 47, 50). Thus the majority text of the later manuscripts (and the King James) rests on a demonstrably ancient source.

Moreover, at one of the four (Lk. 22:50), Papyrus 75, a strongly of the modern versions, defies the MV. Here, then, the two oldest copies of Luke concur with the "late" KJ.

It is clear that manuscript 0171 would not win a contest for accuracy. But its testimony shows that many of the wording variations found in later manuscripts existed in Egypt in the third century. (Such as those in Codex D; also 76 at Mt. 10:23 and 440 at Lk. 22:45.) In other words, just because Aleph and B (also from Egypt) agree for a phrase that is opposed by manuscripts copied at a later date, does not automatically mean that Aleph and B present the "oldest" and therefore authentic apostolic wording. After all, in five instances, 0171, an Egyptian manuscript of earlier date than the Egyptian Aleph and B, upholds the King James in opposition to Aleph and B.

Of course there are other early manuscripts that heavily favor the modern versions, such as Papyrus 4, which agrees only once with the KJ but supports the modern versions 35 times. Papyrus 72 upholds the modern Greek against the King James by a margin of 78-11.

But what is curious about these early manuscript agreements with Aleph, B, and their allies, is that very often no other New Testament copy knows anything about their wordings. In other words, although these agreements are early and show the great age underlying the modern Greek New Testament, because so few other manuscripts follow for any length, the suspicion arises that these deviations came about in an isolated back water of the Christian church. Perhaps some school of scholarship either generated or collected wording variations and adjusted their copies to suit.

However, the situation changes when these same early manuscripts agree with a number of later witnesses in opposition to Aleph and B. Then, they provide strong evidence that those wording variations are earlier than that of Aleph and B. For if the later witnesses were based upon, or came from, these early manuscripts, they surely

would have picked up more of the 1639 "neither" variations (page 22), where the oldest copies agree with neither KJ nor MV, nor with few other witnesses.

For example, the third century manuscript Papyrus 66 has some 482 unique variations in its text of the Gospel of John (Colwell 1965, 373). Many of these are probably simple error. A few might find support among manuscripts that haven't been studied yet.

But if the text of Papyrus 66 were in the line of tradition that handed down manuscripts such as 461, E, 440, and 76, it would have passed along many of these unique variations. (This has occurred in the case of 0171 and the manuscripts 76 and 440 discussed above.) That they were not passed along shows that the text of Papyrus 66 was a mystery to other copyists not of the same locality. Therefore, the agreement of later manuscripts (76 and 440) with Papyrus 66 (or 0171) does not come from an acquaintance with the text of P66 and 0171, but from an earlier and more common source.

In short, the earliest surviving copies of the New Testament can help verify the age of wording variations. But there also has to be an agreement in number for these verifications to have any authority.

Evidence: Translations

The early translations made from the Greek give another witness to the age of a wording. Modern scholarship recognizes the Old Latin as the oldest (the mid-second century). The Peshitta Syriac translation is also quite ancient. Another early translation was made into Middle-Egyptian and probably dates from the third century.

The following table exhibits the agreement among these three translations for either the King James or the modern versions in the book of Matthew. These figures were compiled from the examples given in Nestle-Aland's twenty-sixth edition.

The Old Latin has many disagreements among its surviving manuscripts. Thus, only the places where a majority stand in agreement have been counted.

Early Translation Evidence

| Language | | 0 | 50 | 100 | 150 | 200 |
|-------------|---------|-------------|----|-----|-----|-----|
| Old Latin: | KJ | <div></div> | | | | 54 |
| | MV | <div></div> | | | | 28 |
| | Neither | <div></div> | | | | 165 |
| Syriac: | KJ | <div></div> | | | | 165 |
| | MV | <div></div> | | | | 73 |
| | Neither | <div></div> | | | | 98 |
| Middle-Egp. | KJ | <div></div> | | | | 93 |
| | MV | <div></div> | | | | 113 |
| | Neither | <div></div> | | | | 157 |

In Matthew, the oldest translation (Old Latin) agrees almost twice as much with the King James as with the modern versions (MV). The Syriac also witnesses strongly for the King James (165 to 73). Even the Middle-Egyptian upholds the King James 93 to 113.

Traditional New Testament scholarship had set the mid-second century as the translation date of the Syriac version. Because it provides heavy support for the King James, many modern scholars now argue that it was later conformed to the text found in manuscripts that support the King James (Aland 1987, 190-193).

However, the chart above shows that the Syriac agrees with the modern versions 73 times, and with neither 98 times. And, a quick glance at the variations in Papyrus 46 (A.D. 200), listed in Nestle-Aland finds that at least 13 times in Romans and 1 Corinthians, the Peshitta Syriac concurs with Papyrus 46 for a deviation that is supported by neither KJ nor MV and few other manuscripts. The simple fact is that no one knows when the Peshitta was first translated. The presence of demonstrably old wordings, the number of agreements with the modern versions against the King James, and the known history of the Syrian church argue against a late revision by King James manuscripts (Scrivener 1894, 2:6-8).

Other translations, such as the fourth century Latin Vulgate, the fourth/fifth century Georgian, and the Sahidic, Boharic, and Sub-Akhmimic (Egyptian tongues), also can offer much aid for determining the age of wording variations.

However, all early translations show a mixed text, a combination of variants found in the so-called early witnesses and the later manuscripts. Plainly, at a very early time there existed corrupted manuscripts (i.e., altered by error or deliberate change). These have affected the various translations by differing amounts.

Evidence: Christian Writers

The works of early Christian writers exhibit a third witness to the early text of the New Testament. The following chart lists the evidence from a few of these men. Again, this has been compiled from the modern Greek text (*Nestle-Aland*). It is not an exhaustive list of quotations; the editors screened out other examples (*Novum Testamentum Graece*, 26, 61). Those who wrote against Marcion provide the witness to his quotations.

Early Christian Writer Evidence

| Writer | Century | | 0 | 50 | 100 | 150 |
|------------------|---------|---------|-----|----|-----|-----|
| Marcion | Second | KJ | 20 | | | |
| | | MV | 17 | | | |
| | | Neither | | | 82 | |
| Ireneaus | Second | KJ | 53 | | | |
| | | MV | 48 | | | |
| | | Neither | | 53 | | |
| Clement of Alex. | Second | KJ | 76 | | | |
| | | MV | 107 | | | |
| | | Neither | | 94 | | |
| Origen | Third | KJ | 78 | | | |
| | | MV | 141 | | | |
| | | Neither | | | | |
| Cyprian | Third | KJ | 35 | | | 165 |
| | | MV | 31 | | | |
| | | Neither | | | 93 | |

The above table shows that the evidence supporting the King James or the modern versions is fairly equal except for that of Clement of Alexandria and Origen. But Clement's location was Alexandria, a major city of Egypt. And Origen lived most of his life in Alexandria before being excommunicated and exiled to Palestine (Aland 1987, 177). Because the earliest manuscripts are also Egyptian and strongly favor the modern versions, the only surprise is the large amount of support by these two writers for the so-called "later" manuscripts that underlie the King James.

Clearly, the manuscripts that uphold the King James existed in the second and third centuries. The support from Marcion, Ireneaus, and Clement of Alexandria verify this.

But there also was mixture between KJ, modern version wordings, and those that agree with neither. Again, this is evidence that there was early corruption in some parts of the church.

Evidence: Conclusion

The earliest manuscripts, translations, and writers, give clear evidence that many of the agreements between the King James and the later manuscripts in opposition to the modern Greek are reflections from a very early New Testament.

But modern scholars tend to ignore the evidence from manuscripts and translations that is contrary to their beliefs. And, they use a standard argument against the works of early Christian writers when such agrees with the King James against the modern versions. Supposedly, the agreement is due to a later copyist who substituted a later wording for that of the writer's original text (which presumably agreed with Aleph and B).

However, this theory that later copyists exchanged an earlier modern version agreement in a Christian writer's work for a later King James variant is a two-edged sword. A later copyist could just have easily changed an early King James agreement in one of Clement of Alexandria's works to that of an available Aleph or B deviation found in some later manuscripts (such as the group called "Family 13").

But a look at the table above shows many quotations that agree with neither KJ or modern versions. If systematic revision were the rule, why did not more of the "neither" variations get changed to the King James text?

The evidence given above provides little support for any systematic plan to change early Christian writers' scripture quotes to that of the so-called later manuscripts. Thus, the evidence from Christian writers verifies that of the manuscripts and translations. The so-called "later" King James manuscripts are based on an "old" source, as old or older than Aleph, B, and their allies. This conflicts with the view of modern New Testament scholarship that the modern versions give an older, more accurate text than that of the King James.

CHAPTER 4

The "Standard Byzantine Text"

CHAPTER 3 revealed that the text of the translations, the early Christian writers, and the oldest manuscripts, give much support to later King James type manuscripts. But there are some differences.

Post-seventeenth century scholars wanted to use these seemingly earlier sources as aids to correct the King James. Therefore, they devised theories to explain the discrepancies between later manuscripts and earlier texts.

The Lucian Revision Theory

Johann Hug, a nineteenth century Roman Catholic scholar, first offered the opinion that by the mid-third century, the available manuscripts had become corrupted (much like Codex Bezae (D)). He asserted that a scholar named *Lucian of Antioch* revised the New Testament so the church would have a standard text to follow.

Lucian then issued his revision in the early fourth century. It was soon accepted by the whole church and became the *standard Byzantine text* (Byzantine comes from the name of the Greek empire started in Constantinople in the fourth century). The older corrupted copies were all done away with or gradually fell into disuse. Hug concluded that a good example of this standard text was manuscript E (Scrivener 1894, 2:270-271), one of the copies used for this book .

Hug also mentioned *Hesychius of Egypt* and *Origen of Palestine* as other revisors of the New Testament. However, he did not view their work as having any great effect on surviving manuscripts.

Such a claim, if true, that all later manuscripts have descended from a fourth century revision by Lucian, would mean that their evidence for the original New Testament text is diminished. If Lucian merely picked a local manuscript as his standard, and 95% of surviving copies have come from his choice, their combined witness is equivalent to only one New Testament manuscript, common to his locality.

Lucian's one manuscript would then be in competition with Aleph and B. Those two sources disagree in many places (3,000 times in the Gospels alone). Scholars could conclude that their many oppositions prove they are not direct copies of each other. Therefore, when they *do* agree against the later witnesses, it could be argued that Aleph and B represent two separate branches of the originals. Their combined agreement would outweigh that of the mass of manuscripts based upon Lucian's single source.

Hug founded his hypothesis of a Lucianic revision on the information given by a Latin scholar named *Jerome*. Jerome issued the fourth century *Latin Vulgate*, a revi-

sion of the earlier Old Latin. In his introduction, he stated that for the *Septuagint* (a Greek Old Testament translation of the Hebrew original), the region around Alexandria used a revision made by Hesychius. The areas of Constantinople and Antioch used Lucian's text. The places between relied on Origen's revision distributed by his followers, Eusebius and Pamphilus (Nolan 1815, 72, note 37). Jerome's comments on a revision of the *New* Testament are vague, but Hug assumed that Lucian, Hesychius, and Origen also worked on it.

What is the evidence for these opinions? Hesychius is a shadow figure with almost no hard information about him. Jerome condemned his Old Testament work as "unhappy." In a work titled *Decretum Gelasii*, Hesychius's New Testament revision is called "apocrypha," that is, spurious, fictitious (Swete [1914] 1989, 79).

As for Origen's influence, he did work on the Old Testament. He issued a massive work called the *Hexapla*, written with six columns to a page. The first column contained the text of the original Hebrew Old Testament. Second came a sound-equivalent of the Hebrew in Greek. In the third and fourth columns, Origen presented the Septuagint revisions of *Aquila* and *Symmachus*, two early scholars. In the fifth and sixth column came the current "approved" Septuagint text and the revision of *Theodotion*, another scholar. Only partial copies of the Hexapla have survived.

Origen used various signs to mark his opinion of the true or best Septuagint text. By the time of Jerome (over a century later), copyists had spread his work and system of signs to many Septuagint copies.

Origen's purpose behind such an undertaking was to assist Christians in their battle with Jews over the interpretation of the Hebrew Old Testament. He wanted to give the Church the exact meaning from the Hebrew, a language few Christians could understand. In his time, the Jews brought up translation errors that existed in the copies of the Septuagint to poke fun at Christian explanations of Old Testament prophecy (Rahlfs 1979, lxiii).

Unfortunately, Origen himself sometimes changed the approved Septuagint column of his Hexapla without comment to what he thought it should be. This is now known as the *Hexaplaric* revision.

We know less about Lucian. He formed a theological school in Antioch in the third century. He concentrated so much on defining the human side of Christ that he is held responsible for the beginnings of the Arian heresy. (Arianism denied Christ's divinity.) Many of Lucian's students (including Arius, himself) took part in that heresy.

One source on his life states that, because of his beliefs, he was out of communion with the orthodox church during the reign of three Antiochian bishops, from A.D. 268 to A.D. 303 (Downey 1961, 339-341). But something changed, for in A.D. 312 Lucian was martyred as a Christian under the persecution of Maximinus, a Roman co-emperor.

Biblical quotations by several fourth century Christian writers as well as the text of later Septuagint manuscripts supposedly exhibit Lucian's Septuagint revision. Scholars have analyzed his changes. For the most part he apparently followed Origen's Hexaplaric revision, although he also made changes in accordance with the laws of Greek grammar and style (Würthwein 1979, 58).

To test this view, Lucian's reconstructed text and Origen's Hexaplaric revision were compared in the first 24 chapters of Isaiah (Rahlfs 1979, 2:566-597). Origen used a sign much like + to mark a word or words that were in the Hebrew but lacking in the Septuagint, so should be added. Lucian made 67 additions to his revision of Isaiah that Origen marked by +

Origen used another sign (+) for those additions to the Septuagint that the original Hebrew lacked. He believed that these should be eliminated. Lucian followed Origen once but disobeyed him seven times and included the supposedly spurious words. These examples suggest that Lucian relied heavily, though not absolutely, upon Origen's work for his revision of the Septuagint Old Testament.

If Origen's Old Testament Hexapla heavily influenced Lucian's Septuagint revision, the possibility exists that Origen exerted a similar influence on Lucian's New Testament revision. Origen wrote many commentaries on the New Testament in which he discussed wording variations and interjected his philosophical ideas on church theology. Most have not survived until present times. But they surely existed at the time of Lucian. As we have seen (page 27), Origen agrees heavily with the modern versions.

Therefore, if Lucian's revision produced the King James Greek, and manuscript E strongly represents that revision, then it should show Lucian's reliance upon Origen. It should agree at least sometimes with his surviving quotations.

But manuscript E opposes Origen at almost every place where the King James Greek also stands in opposition. In fact, Origen's quotations support the modern Greek almost twice as often as the early King James Greek and manuscript E. If E is a true survivor of Lucian's text, and Lucian referred to Origen's work, the opposite should be true. Manuscript E should favor Origen more than it does.

Another curious circumstance, in regards to the Lucianic revision hypothesis, is the Christian writer Chrysostom's New Testament quotations. His Old Testament references supposedly heavily support Lucian's Septuagint revision. But Chrysostom often gives a New Testament variation not backed by any surviving manuscript. Some *do* find support, but by a few manuscripts that generally do not uphold the King James (Geerings, New 1931, 24:121-142). If Chrysostom used Lucian's Old Testament revision, why did he not use Lucian's authoritative New Testament revision?

Lucian's New Testament revision (if it ever existed) should concur with Origen's quotations much more than it does (if manuscript E is considered an example of Lucian's work). Christian writers that apparently follow Lucian's Septuagint revision do not strongly agree with New Testament manuscripts that supposedly have descended from Lucian's New Testament revision. Also, there are no surviving quotations from Lucian to see which New Testament he followed. From the available evidence, it cannot be proven that Lucian never worked on the New Testament. But the idea that the majority of surviving manuscripts have descended from his work appears invalid. Therefore, Hug's hypothesis does not hold up.

But what about Origen's revision, mentioned in the same statement about Lucian? If we can assume that Lucian issued a New Testament revision on the scanty evidence available, why not assume that Origen did the same?

Origen gives much support for the manuscripts Aleph and B, the chief witnesses for the modern versions. Since Origen died before Aleph and B were copied, why not assume that his revision affected them?

The following chart, compiled using the modern Greek New Testament, tests this hypothesis. It displays the relationship of Origen's quotations in the Gospel of John. The categories given are: (1) with the King James; (2) KJ supported by third century manuscripts; (3) with the modern versions; (4) MV supported by third century manuscripts; (5) quotations that agree with neither; (6) the same, supported by third century witnesses.

| Origen in John | | | | |
|------------------------------|---------------------------|----|----|----|
| Support | 0 | 10 | 20 | 30 |
| 1. With the King James: | <div><div></div></div> 22 | | | |
| 2. "" "" and third C. ms.: | <div><div></div></div> 6 | | | |
| 3. With the modern versions: | | | | |
| 4. "" "" and third C. ms: | | | | |
| 5. With neither: | <div><div></div></div> 26 | | | |
| 6. "" "" and third C. ms. | <div><div></div></div> 6 | | | |

Of the 81 examples given, an Egyptian manuscript written in the third century supports 38. Origen died in A.D. 254, either later than, or at the time that these manuscripts were written. The possibility that he had any influence on their text is remote. So, if Origen *did* issue a revision of the New Testament corrected as he saw it, the sources he used were there before his time, and the copying date of Aleph and B. And some of what he found agreed with the King James.

Because Lucian left no quotations, we cannot make a similar test for his works. But Papyrus 66, copied in A.D. 200, testifies 115 times for the King James against the modern versions. Papyrus 46 (A.D. 200) does the same at 81 places. These were written long before Lucian was born. Thus, the sources for his "revision" also existed before his time.

The above chart can verify the connection between the oldest surviving New Testament witnesses and the text found in Egypt. When Origen was exiled from Egypt he took with him the manuscripts he was familiar with in his work as a biblical commentator. His surviving commentaries largely agree with the text of Aleph and Codex B and their allies, as exhibited above. It follows that their text, so erratic, was not known to the whole church. It probably was representative of a small area of Egypt and a small group of editors.

Lucian's Text and Jerome's Vulgate

We have learned that the evidence gives little support for the hypothesis that a Lucianic revision of the New Testament underlies the manuscripts that support the King James. We have also seen that Origen, although there is no evidence that he revised the New Testament, witnesses strongly to the text of the modern versions. One

more idea needs to be discussed before the "Lucianic Standard Byzantine Text" theory can be dismissed (at least in this chapter). Let's look at the manuscript variations from Jerome, the father of the Latin Vulgate, a revision of the Old Latin translation.

Jerome greatly admired Origen and his philosophy. He used the manuscripts found in Origen's library at Caesarea in Palestine to revise the Old Latin translation for the Latin Vulgate (Nolan 1815, 84, note 75). The chart below shows a few examples from the book of John where a Latin Vulgate/ Origen agreement opposes the King James. Underlining exhibits the choices of the modern Greek. The support of the Old Latin that Jerome was revising is also given.

Jerome and Origen in John

| | |
|-------|---|
| 4:42 | <p><i>and know that this is indeed the Christ, the savior of the world / KJ, Old Latin: partial</i></p> <p>and know that this is indeed the <u>savior of the world/ Origen, Vulgate, MV, Old Latin, partial</u></p> |
| 4:52 | <p><i>then inquired he of them the hour when he began to amend / KJ, Old Latin: partial</i></p> <p>then inquired he, the hour, of <u>them when he began to amend/ Origen, Vulgate, MV, Old Latin, partial</u></p> |
| 10:38 | <p><i>that the Father is in me and I in him / KJ, Old Latin</i></p> <p>that the Father is in me and <u>I in the Father/ Origen, Vulgate</u></p> |
| 11:54 | <p><u>Jesus therefore walked no more openly among the Jews; but went thence unto a country/ KJ, MV, Old Latin: partial</u></p> <p>Jesus therefore walked no more openly among the Jews; but went unto a country/ Origen, Vulgate</p> |

In the four examples given above, the Latin Vulgate follows Origen even when the surviving manuscripts of the earlier Old Latin split or totally disagree. Notice that the modern versions also support Jerome at three of the four places on the authority of Aleph and/or Codex B.

We have seen before that surviving third century manuscripts sustain many of Origen's wording quotations. In the above examples, an early manuscript supports all four of Origen's quotes. Therefore, when Jerome followed Origen, we could conclude that he was using a source as old as the third century, even where no surviving third century manuscript agrees.

Despite Origen's influence upon Jerome, he often directly contradicts Origen's witness and/or the early manuscripts that often follow him:

Jerome Against Origen and/or Early Manuscripts: John

- 1:18 *the only begotten son, which is in the bosom of the Father, he hath
declared him / KJ, Vulgate*
 the only begotten God, which is in the bosom of the Father, he hath
declared him/ MV, Origen
 except the only begotten son,...him./ **Old Latin**
- 3:13 *but he that came down from heaven, even the Son of man which is in
heaven / KJ, Vulgate, Origen, **Old Latin***
 but he that came down from heaven, even the Son of man/ MV
- 3:15 *that whosoever believeth in him should not perish, but have everlasting
life / KJ, Vulgate, **Old Latin***
 that whosoever believeth in him should have everlasting life/ MV
-

Now Jerome expressly states that he did not use the texts of Lucian and Hesychius for his revision of the Bible (Wordsworth, White 1985, xv). Therefore, when Jerome sustains the King James instead of the early manuscripts Aleph and B, his authority must have come from a late-second or early third century copy found in Origen's library, instead of the supposed revision of Lucian.

In short, we can account for the places where Jerome followed Origen because of admiration. But the times that Jerome abandons Origen and the type of manuscripts he used, can only be understood if we believe that manuscripts of equal authority, much like so-called later manuscripts, were very much in existence. The many places where Papyrus 45, 46, 66, and 75, all dating from A.D. 200 to the mid-third century, agree with the King James against Aleph and B and the modern Greek text lend support to this belief.

Conclusion

We have examined the theory of a standard Byzantine text that came from a revision of the New Testament by the early fourth century personage named Lucian. It is ill-founded.

While Lucian did revise the Septuagint there is little significant evidence that he did the same with the New Testament. If he did work on the New Testament there is absolutely no historical evidence that it was accepted and became the "Byzantine Standard Text" underlying the manuscripts that support the King James.

Because Lucian apparently relied heavily upon Origen's Hexapla for the Septuagint revision, it follows that Origen would have also influenced any New Testament revision. But the manuscripts that supposedly exhibit Lucian's work, instead strongly oppose Origen and his manuscript allies.

Chapter 4

Christian writers that used Lucian's Septuagint revision, often used New Testament scriptures very different from that in surviving later manuscripts.

The evidence available leads to only one conclusion. Lucian had nothing to do with formulating the text of later witnesses. The nineteenth century scholar Scrivener had this to say:

But in truth Hug's whole scheme [the Lucianic revision hypothesis] is utterly baseless as regards historical fact, and most insufficiently sustained by internal proof. Jerome's slight and solitary mention of the copies of Lucian and Hesychius abundantly evinces their narrow circulation and the low esteem in which they were held;... (Scrivener 1894, 2:271).

Nevertheless, modern scholarship still mentions the Lucianic revision as having played a major part in the transmission history of New Testament manuscripts (Aland 1987, 64-65).

*.It is curious that Origen's revision of the Septuagint in his Hexapla, completed by A. D. 240-245, had spread no farther than the limits of Palestine by the time of Jerome (A. D. 390), 150 years later. This despite Origen's favorable reputation, and the promoting of his version by Eusebius, the church historian, and the holy martyr Pamphilus (Swete [1915] 1989, 78). Yet the New Testament of Lucian, less-well known and devoid of promotion, supposedly spread like wild-fire through the whole church in a much small period of time.

CHAPTER 5

The Standard Byzantine Text Revisited

MOST modern scholars have abandoned the Lucian revision hypothesis (as postulated by Hug). However, many still hold to a second attempt to explain the differences between the mass of later King James copies and the early modern version manuscripts. Brought out in full form by Westcott and Hort, the editors of the first modern Greek text in 1881, this also depends upon an *authoritative* revision.

According to Westcott and Hort, sometime in the third century, the scholars of the church met and revised the text of the New Testament to provide a non-conflicting standard for use in worship. This attempt at standardization did not work. Therefore, another revision was made in the fourth century (Westcott, Hort 1882, 2:137). This revision took, and almost all existing manuscripts were altered to the new authoritative standard. But somehow, church copyists engaged in this deliberate corruption overlooked a few manuscripts (such as Aleph and Codex B). Since these manuscripts presumably pre-date the formation of the corrupt standard text, when they agree against the later manuscripts, they must be correct (Westcott, Hort 1882, 2:119).

History provides no support for the above conjecture. No document from any century even hints that an official revision of the Greek New Testament ever took place. We do know the history of the revisions of the Latin Vulgate, the Syriac versions, and the Georgian and Armenian versions. But the evidence for a church-wide Greek revision is non-existent.

Westcott and Hort were not concerned about such problems. They never revealed a grain of historical fact to support their notion of an "official" revision. However, they did offer three declarations as evidence.

The Conjecture

1. The text of the later manuscripts shows the combination of variants found in other, earlier forms of the New Testament.
 2. No Church writer that lived before the time of official revision supports a later variation not found in earlier forms of the text.
 3. Because of grammatical and other methods of judging the texts of earlier manuscripts, the variations found in the later witnesses are inferior.
-

The Combination of Earlier Texts

In support of this part of their surmise, Westcott and Hort assumed the following proposal. After a few centuries of copying, certain definite differences could be noted between a New Testament manuscript from, say, Gaul (now includes modern France) and one from Egypt. That is, as copyists worked on their manuscripts, they either generated or collected certain word variations. They then multiplied these variants common to their locality every time they made another copy. These became local texts. An Egyptian manuscript might word a phrase one way, a Syriac copy another, and a Gaulian witness might give a third rendition. If a scholar collected a number of manuscripts and took note of these common differences, he could separate the manuscripts into local groups or families.

The idea of the existence of such *families* of manuscripts was nothing new. First proposed by John Bengel in the eighteenth century, his two families were the Asiatic, representing manuscripts found in Constantinople and surroundings, and the African which was portrayed by the "older" witnesses (Scrivener 1894, 2:212).

By the time of Westcott and Hort, these two groups had been redefined into three. The Latin versions and a few Greek manuscripts such as Codex Bezae supported the Western family. The majority of existing manuscripts and the Peshitta Syriac translation of the New Testament represented the Byzantine family. Finally, the Alexandrian family found itself in the Egyptian versions and manuscripts such as Aleph and its allies (Scrivener 1894, 2:224).

Westcott and Hort went one step further. They postulated the existence of a Neutral family, found almost exclusively in Codex B (Westcott, Hort 1882, 2:126-30; 150). This group had somehow escaped the corruptions of the other three families. Westcott and Hort offered nothing but strenuous argument as proof.

But a stumbling block stood in the way of the acceptance of their conjecture. How was it that, if this "Neutral" text were there in the beginning, so few of the surviving manuscripts recognized it?

To answer this objection, the two scholars devised the notion that scholarly representatives of each "family group" (or local text) met in the third and fourth centuries to settle differences in wording. They did so by combining variations found in one family with those of another. That is, these scholars combined the Western and the Neutral and the Alexandrian texts into a new New Testament. Westcott and Hort coined the name Syrian (in place of the Byzantine family of old), for this combined text.

Scholarly representatives then conveyed this "Syrian" text throughout the church. It was endowed with enough authority to wipe out the Western, Neutral, and Alexandrian family manuscripts that were already there. However, because these "new" Syrian manuscripts dated only to the time of the second revision, they were "late" texts, compared to Aleph and B.

The reason, then, that so few manuscripts recognized the "Neutral" family was simple. Most existing copies of the New Testament had descended from this authoritative revision, not the "Neutral" originals.

But how did this "authoritative" revision receive such overwhelming authority? Who gave it the power to cause every Bishop to immediately (without hesitation or protest) conform all manuscripts in his region to a new text that varied thousands of times from his current New Testament? Westcott and Hort did not explain. But this must have happened for their conjecture to be correct.

Conflation

Surviving manuscripts do show the combination of a wording variant found in one manuscript with that of another, part of the Westcott and Hort plan. This combination is called *conflation*.

For example, at Colossians 3:17, the King James, supported by the later witnesses and Codex B, say, "do all in the name of the *Lord Jesus*." Some minor allies of Codex B, along with samples of the Western family, say, "do all in the name of *Jesus Christ*." But Aleph (Alexandrian family) conflates the two and says, "do all in the name of the *Lord Jesus Christ*."

At Mark 1:28, the King James, supported by the later manuscripts and Codex D (Western family), reads, "And *immediately* his fame spread abroad throughout all the region about Galilee." The manuscript W (which often agrees with Aleph and B) reads "And his fame spread abroad *everywhere*," supported by a few manuscripts and some of the Old Latin. Codex B, however, containing the Neutral text, conflates the two and gives: "And *immediately* his fame spread abroad *everywhere*." A few close allies support this conflation. The modern Greek also concurs.

Codex B conflates again at Colossians 1:12. There the King James, the later witnesses, the earliest witness (Papyrus 46, A.D. 200), and Aleph say, "giving thanks unto the father, which hath made us *meet* to be partakers...." The "Western" family gives us, "giving thanks unto the father, which hath *called* us to be partakers...." Codex B, of Neutral text fame, combines the two and has, "giving thanks unto the father, which hath made us *meet and called* us to be partakers...."

Curiously enough, Westcott and Hort denied that any of the above conflations involving Aleph or Codex B existed (Westcott, Hort 1882, 2:106). This does not speak well for their scholarship.

Nevertheless, they published eight examples from the four Gospels where they insisted that similar conflation had taken place. This was their proof that an authoritative revision had combined two "older" forms of text into a new "standard" text.

The evidence is given below. The bold print in square brackets marks one portion of the so-called older text and the italic print in square brackets marks the other.

Westcott and Hort's Conflations

Mark

(1)6:33 And the people saw them departing and many knew him, and ran afoot thither out of all cities [*and outwent them*][**and came together unto him**].

(2)8:26 And he sent him away to his house, saying [*neither go into the town*][**nor tell it to any in the town**]

(3)9:38 And John answered him saying, Master we saw one casting out devils in thy name, [*and he followeth not us*][**and we forbid him because he followeth not us**].

(4)9:49 [*For everyone shall be salted with fire,*][**and every sacrifice shall be salted with salt**].

Luke

(5)9:10 And having taken them he retired apart, into [*a desert place*][**belonging to the city called Bethsaida**].

(6)11:54 Laying wait for him, [*and seeking*] to catch something out of this mouth [**that they might accuse him**].

(7)12:18 and there I will bestow [*all my fruits*] and my goods.

(8)24:53 and were continually in the temple [*praising*][**and blessing**] God.

If the supposed revisors' policy were to combine phrases from conflicting local texts into a new, more expansive standard text, it seems odd that they did so only eight times (according to Westcott and Hort). We will analyze each, looking for clear indications that a Western and Alexandrian (or Neutral) phrase has been combined into the King James wording. Otherwise, Westcott and Hort's conflation notion has no basis.

Mark 6:33

In the example below, the Western wording comes first, then the Alexandrian wording, then that of the King James.

Western: "and ran afoot thither out of all cities **and came together there.**"

Alexandrian: "and ran afoot thither out of all cities *and outwent them.*"

King James: "and ran afoot thither out of all cities *and outwent them,* **and came together unto him.**"

Here is an example of proof, according to Westcott and Hort, that their imaginary scholarly revisors had combined two earlier phrases into an expanded wording. But, a look at the Greek shows that the error of *like-ending* (see Chapter 2) is the real cause of the trouble.

King James: [kai proelthon autous][kai sunelthon pros auton] (6:34) Kai...

[and outwent them][**and came together unto him**] (6:34) And...

A copyist caused the Western wording when his eye jumped from the first "and" to the second "and," causing him to leave out "outwent them, and." The Alexandrian difference happened when a copyist's eye jumped from the second "and" to the third (after 6:34), omitting "and came together unto him." It is of interest that the copyist of manuscript W, a close ally of the Alexandrian family, went from the first "and," to the third, and left out *both* phrases.

Mark 8:26

Western: And he sent him away to his house, and he says to him, **go into your house and speak to no one in the town.**

Alexandrian: And he sent him away to his house, saying, *neither go into the town.*

King James: And he sent him away to his house, saying, *neither go into the town, nor tell it to any in the town.*

The above specimen is not a good one for proving that two older texts have been combined. A true combination would read: "And he sent him away to his house, and he says to him, **go into your house and speak to no one in the town**, *neither go into the town.*" The King James obviously does not combine the two texts, as defined by conflation.

However, a small group of manuscripts do make a combination of sorts: "And he sent him away to his house, saying, **go into your house and if you go into the town speak to no one in the town.**" This would be closer to the postulation argued by Westcott and Hort, but unfortunately, the manuscripts that show this conflation are strongly associated with the Alexandrian family, not the King James.

As in the first example, the like-ending error caused these changes. In the King James, the Greek goes like this:

King James: legon, [*mede...eiselthes*], [*mede...kome*].

 saying, [*Neither...enter in*], [*Nor...town*].

It is easy to see how a copyist could make the jump from the first "*mede*" ("neither") to the second "*mede*" ("nor"), leaving out the between words. This gives: "nor tell it to any in the town."

Then, if the copyist caught his mistake and simply added the omitted phrase to the end of the verse, instead of erasing the verse and starting over, he would have "saying, neither tell it to any in the town, nor go into town." An early Alexandrian copyist would then only have to make another jump from "*mede*" to "*mede*" to give us the modern Greek: "saying, neither go into town."

Other situations exhibit the addition of an omitted phrase to the end of a verse, as is proposed here. The Old Latin manuscript *Veronensis* (copied in the fifth century), shows that its underlying Greek text had such a change at John 4:1. There, a copyist omitted the words "and Baptized," due to the like-ending error, and then added them at the end of the verse:

King James: mathetas poiei [kai Baptizei] n ioannes.
 disciples made [and Baptized] than John.

Veron. Grk: mathetas poiei n ioannes [kai Baptizei]
 disciples made than John [and Baptized]

The copyist first omitted "kai Baptizei" when his eye jumped from the "-ei" of "poiei" to the "-ei" of "Baptizei." He continued with "n ioannes." Either he, or another copyist then noticed the error and added the words immediately after "n ioannes." This does not make good sense. Therefore, the Veronensis Latin translator changed the word slightly to give: "disciples made than John as he was baptizing."

Another similar error occurred in the twelfth century manuscript 440. There, a copyist left out the phrase "or thrust through with a dart," from Hebrews 12:20:

King James: lithobolethsetai, [n Bolidi katatoEeuthsetai].
 it shall be stoned, [or thrust through with a dart]

The copyist jumped from one "-thsetai" to the other "-thsetai," and omitted the

phrase. However, instead of adding it at the end of the verse, he inserted it after the beginning of the next verse. This gives: "it shall be stoned. (21) And so [thrust through with a dart], terrible was the sight...."

To return to Mark 8:26, the modern Greek wording, "neither go into town," is bad grammar. "Neither" should be linked with another word like "nor." Thus, a few Alexandrian manuscripts (Aleph and W) change the "neither" to "not," saying, "do *not* go into town," to make sense of the verse.

Mark 9:38

| | |
|--------------|--|
| Western: | casting out demons who follows not with us, and we forbade him |
| Alexandrian: | casting out demons <i>and we forbade him, because he was not following us.</i> |
| King James: | casting out demons and he followeth not us, and we forbade him <i>because he followeth not us.</i> |

Here, a true combination of the Western and Alexandrian phrases would be, "casting out demons **who follows not with us, and we forbade him** *because he was not following us.*" Instead, the King James repeats the phrase "he followeth not us" *twice*, an action which is inexplicable if the scholarly revisors intended to combine the two phrases.

The repetition of "he followeth not us," which to some seemed unnecessary, caused the Western and Alexandrian deviations. In the Western family, a copyist chopped out the first "he followeth not us." The Alexandrian family excised the second "he followeth not us." The third change from "followeth not" to "was not following" can be made by altering one letter.

Mark 9:49

| | |
|--------------|--|
| Western: | For, every sacrifice shall be salted with salt |
| Alexandrian: | <i>For, every one shall be salted with fire</i> |
| King James: | <i>For, every one shall be salted with fire, and every sacrifice shall be salted with salt</i> |

In this example, a like-ending omission again caused the error, which a look at the King James Greek clearly shows:

King James sBennutai (49) [*pas gar pure alisthesetai*], [**kai pasa thesia ali alis thesetai**].

is not quenched. (49) [for every one shall be salted with fire],[and every sacrifice shall be salted with salt].

The Western family simply jumps from the "sBennutai" at the end of verse 48 (there were no verse markings in Greek manuscripts), to the first "alisthesetai" in verse 49. This omits "for every one shall be salted with fire." The Alexandrian text leaps from the first "alisthesetai" in verse 49 to the second "alisthesetai," and continues, leaving out "and every sacrifice shall be salted with salt."

Another explanation is that the copyist of the Western family could not understand how someone could be "salted" with fire, so he simply omitted the phrase.

Luke 9:10

Western: and he took them, and went aside privately, **into a town named Bedsaida.**

Alexandrian: and he took them, and went aside privately, *into a city called Bethsaida.*

King James: and he took them, and went aside privately, **into a desert place belonging to the city called Bethsaida.**

How the scholarly revisors combined a "town named Bedsaida" with "a city called Bethsaida" to get "into a desert place belonging to the city called Bethsaida," is not easy to comprehend. The situation becomes a little clearer if we consider the witness of Aleph and two other old manuscripts:

Aleph: and went aside privately, *into a desert place.*

038 (eighth C) and went aside privately, *into a town called Bethsaida, into a desert place.*

044 (eighth C) and went aside privately, *into a place called Bethsaida.*

For the King James phrasing to fit the Westcott and Hort conjecture, the revisors would have had to combine the text of Aleph and the Western family to give a wording similar to that of 038 (eighth century); except in reverse order. But 038 is not allied with the later manuscripts and often supports the Alexandrians. Therefore, this example hardly lends support to the two "older" texts conflation idea.

The difficulty with the idea of a "desert place belonging to the city called Bethsaida," is the real reason for the confusion. How can a "desert place" be part of an occupied city?

This led to various changes. Aleph simply removed the phrase "belonging to a city called Bethsaida." The manuscript 044 (eighth century) omitted the phrase about being part of a "desert place." Both omissions eliminated the problems with the verse.

That the King James presents the true wording of Luke 9:10 is shown by the agreement of almost every other witness, including manuscript W (fifth century). Even Jerome's Latin Vulgate and the Old Latin copy Veronensis support the existence of the two phrases, giving: "into a desert place which is Bethsaida" (Veron.: "Betsaida").

Luke 11:54

Western: **seeking** opportunity for something to hear of him **that they might find to accuse him**

Alexandrian: laying wait for him *to catch something out of his mouth.*

King James: laying wait for him and **seeking** *to catch something out of his mouth that they might accuse him*

A true combination of the Western and Alexandrian texts would be: "laying wait for him *to catch something out of his mouth* and **seeking opportunity for something to hear of him that they might find to accuse him.**" If the King James read like that, then the use of this example by Westcott and Hort to prove their notion, might be justified.

But the Western wording is simply a re-arranging and editing process characteristic to that family. For example, at Matthew 22:13 Codex Bezae (D) makes a similar change as shown below.

King James: Then said the king to the servants, *Bind him hand and foot and take him away, and cast him into outer darkness.*

Codex D: Then said the king to the servants, *take him away hands and feet, and cast him into outer darkness.*

There are many equivalent changes in the text of Codex D. This example, used by Westcott and Hort, is insufficiently outstanding.

Coming back to Luke 11:54, the error of like-ending omission explains the missing words in the Alexandrian family. The Greek goes like this:

King James: enedreuontes [auton kai Zetountes] theriusai te ek tou stomatos *autou*
[ina kategoresosin *autou*].

laying wait [for him and seeking] to catch something out of his mouth
[that they might accuse him].

It is easy to see how a careless copyist could jump from the "-ontes" of "enedreuontes" to the "-ountes" of "Zetountes," and leave out "for him and seeking." He could likewise drop the last phrase "that they might accuse him" because it ends with "autou," the same word that ends the preceding phrase.

These two omissions would give Aleph's wording. It reads: "laying wait to catch something out of his mouth." The only difference between Aleph and Codex B, is the addition of "for him" after "laying wait," a simple editorial improvement.

Jerome, following his ancient authorities, agrees completely with the King James here.

Luke 12:18

Western: and there will I bestow **all my fruits**

Alexandrian: and there will I bestow *all my grain and my goods*

King James: and there will I bestow **all my fruits** *and my goods*.

This example really has nothing to do with the conflation of two other texts. To be such, the King James would have to say, "and there will I bestow **all my fruits** *and my grain and my goods*." The only thing modern scholarship could accuse the King James of here, is the turning of "grain" of the Alexandrian family into "fruits" by way of the Western wording. But the simple answer to this "conflation" illustration is, again, the error of like-ending:

King James: ta genemata mou *kai* [ta agatha mou. (19) *kai*] ero
my fruits and [my goods. (19) And] I will

A Western copyist wrote down "my produce and," looked up at his source copy, saw the "and" at the beginning of verse 19, thought that that was where he had left off, and continued with the next word. This left out "my goods. And."

Luke 24:53

| | |
|--------------|---|
| Western: | and were continually in the temple, praising God |
| Alexandrian: | and were continually in the temple, <i>blessing God</i> |
| King James: | and were continually in the temple, praising and <i>blessing God</i> |

Here, at last, Westcott and Hort's conflation notion finds seeming support. It appears that the King James took the wording from the Western text and added it to the Alexandrian text, to give: "**praising** and *blessing God*."

But if we look at the Greek again, we will see what really happened:

| | |
|-------------|---|
| King James: | kai esan diapantos en to iero, [ainountes] [kai eulogountes] ton Theon. and were continually in the temple, [praising] [and blessing] God. |
|-------------|---|

A copyist generated the Western phrase when he first wrote "ainountes," then looked to his source, and saw "eulogountes." Thinking this was where he had left off, he finished with "ton Theon" ("the God"). This gives, "and were continually in the temple, **praising God**."

The Alexandrian wording can be derived from first writing "en to iero ai" ("in the temple" + the first two letters of "ainountes"). Next, a jump from that "ai" to the "ai" of "kai," would drop out "ainountes" ("praising".) This gives "in the temple, [ai] *blessing God*." (There were no spaces between words or letters in early manuscripts.) The next copyist dropped the "ai" since it doesn't make sense here.

Interestingly enough, the Western text makes a similar omission in the previous verse:

| | |
|----------|--|
| Western: | and they returned to Jerusalem |
| KJ/MV: | and they <i>worshipped him</i> , and returned to Jerusalem |

Westcott and Hort thought that the Western omission of "worshipped him" was correct, although modern scholars disagree.

We know that the King James wording represents the originals here, because the omission of words due to like-ending error is a characteristic of the Alexandrian as well as the Western families. Besides, only Codex D and the Old Latin agree with the Western family. Only Aleph and B and three allies support the Alexandrian wording. Jerome, who used Origen's mid-third century manuscripts, agrees with the King James.

Perhaps like-ending error seems an unlikely or too simple explanation for these omissions in Aleph, B, and the Western family. Please look at Appendix A, which shows other examples of this kind of mistake found in 11 manuscripts. Appendix B lists corresponding incidents of like-ending error found in the modern Greek text. This type of omission is a definite characteristic of hand copying.

Obviously, Westcott and Hort had no knowledge of this copying characteristic (or they chose to ignore it). For, after they had built a foundation of "proof" using these eight examples, they then made an illogical jump. They insisted that the other instances where the later copies oppose Aleph and Codex B, *also* came from this scholarly revision that had combined earlier family texts (Westcott, Hort 1882, 2:107).

But we have seen that these supposed combinations of shorter wordings from so-called early manuscript families are really proofs of simple error and scholarly editing. We have also noticed that Aleph and Codex B make the *same* kind of conflations (see first part of this chapter). Westcott and Hort used conflation as proof that the later manuscripts had been derived from earlier families. According to their own argument, then, the texts of Aleph and Codex B are later texts since they combine two earlier texts (Western and King James) into a conflated text.

The many omissions from like-ending error add to the conflation evidence for the "lateness" of the Alexandrian family. It is difficult to imagine that all of these happened the first time the ancestors of Aleph and Codex B were copied. It seems apparent that either: (1) the omissions happened gradually through many generations of copying; or, (2) these omissions were collected by unknown scholars from other manuscripts. These errors were then incorporated into Aleph and B's ancestors to follow some kind of editorial idea on literary excellence. Either explanation destroys the reputation of Aleph and B as a pristine repository of the earliest text of the apostles.

Families and Fables

But for the moment, we will assume that none of the eight examples given by Westcott and Hort as conflation proofs could be explained away as simple editing or errors of omission. We will assume that there is clear evidence of the combination of two shorter manuscript wordings into the text of the later witnesses.

Then, the Westcott and Hort conjecture only makes sense if it can be proven that the Western and Alexandrian families were ever truly separate. Without this separateness, the "conflation" leg of Westcott and Hort's scenario collapses. If the Western family was derived from the Alexandrian (or vice versa), then the two "separate" families become one, leaving nothing for the scholarly revisors to combine. Furthermore, there

never would have been a compelling reason for scholarly representatives of the whole Church to meet to issue a non-conflicting standard, if most existing variants were found in one small region (Alexandria and vicinity).

Since the time of Westcott and Hort, many manuscript discoveries have been made. One of these is named Papyrus 38, copied around A.D. 300, and found in Egypt. It covers about 11/2 chapters of Acts. The modern Greek text lists its witness 13 times, eight of which it agrees exactly with the so-called Western text.

An example from Acts 19:14 will show this. Printed below is the text of Papyrus 38 and Codex D (verse 14 in these manuscripts takes in the last part of verse 13), followed by that of the King James:

Papyrus 38 and Codex D

P38; D: We adjure you by Jesus who Paul preaches, (14) (in which also certain sons of Sceva, a priest willed likewise to do, having among themselves the custom of exorcism), and they entered in toward the demon-possessed and attempted to call out the name, saying, "we indeed admonish you in Jesus, who Paul proclaims, to leave."

King James: We adjure you by Jesus whom Paul preaches. (14) And there were seven sons of one Sceva, a Jew, and chief of the priest, which did so.

This conformity between Papyrus 38 (found in Egypt) and Codex D, points to a very close connection between the origin of the Western family and the Alexandrian.

The close ties between Papyrus 66 (copied A.D. 200) and Codex D, in the Gospel of John indicate another common connection between Western and Alexandrian. Omitting the instances where Papyrus 66 and Codex D support a modern version variation from the King James, there are no less than 45 places in the first 11 chapters, where the two agree and few other manuscripts follow. Some are given below:

Papyrus 66 and Codex D

5:18-P66/D: therefore, the more *the Jews sought him* to kill
KJ/MV: therefore, the more *sought him the Jews* to kill

6:53-P66/D: flesh of the son of man *and his blood drink*
KJ/MV: flesh of the son of man *and drink his blood*

7:12-P66/D: and much murmuring *there was concerning him among the crowd*
KJ/MV: and much murmuring *concerning him there was among the crowds*

| | |
|--------------|---|
| 9:27-P66/D: | I have told you already and you did not hear; why <i>do you wish to hear again?</i> |
| KJ/MV: | I have told you already and you did not hear; why, <i>again, do you wish to hear?</i> |
| 9:28-P66/D: | Thou <i>disciple his art</i> |
| KJ: | Thou <i>art disciple his</i> |
| MV: | Thou <i>disciple are his</i> |
| 9:39-P66/D: | For judgment I <i>came into this world</i> |
| KJ/MV: | For judgment I, <i>into this world, came</i> |
| 11:33-P66/D: | <i>he was troubled in spirit as he groaned</i> |
| KJ/MV: | <i>he groaned in spirit and was troubled</i> |

From the above examples (and many more), it seems apparent that the ancestors of P66 and Codex D had much in common. The last example (John 11:33) is particularly instructive. The original wording of Papyrus 66 (of the Alexandrian family) agreed with the King James. But a contemporary corrector changed it to that of Codex D, the Western family representative (and Papyrus 45, a third century member of the Alexandrian family).

The agreements between Papyrus 66, Codex D, and Aleph, that are not accepted as the "true" text by modern scholars, signify another close connection between the Western and Alexandrian families. The previous example included one such instance at 7:12 where Papyrus 66, D, and Aleph changed "crowds" to "crowd." Others are given below:

Papyrus 66, Codex D, and Aleph

| | |
|-------------------|--|
| 7:31-P66/D/Aleph: | And many <i>believed, of the people</i> , on him |
| KJ/MV: | And many <i>of the people believed</i> on him |
| 7:32-P66/D/Aleph: | <i>And the Pharisees heard the people murmuring such things concerning him, and sent officers, the chief Priests and Pharisees,</i> (D has minor deviation) |
| KJ: | The Pharisees heard the people <i>murmuring concerning him such things, and sent, the Pharisees and chief priests, officers,</i> |
| MV: | The Pharisees heard the people <i>murmuring concerning him such things, and sent, the chief priests, and Pharisees, officers,</i> |
| 7:37-P66/D/Aleph: | If any man thirst let him come and drink |
| KJ/MV: | If any man thirst let him come <i>to me</i> and drink |

- 7:40-P66/D/Aleph: When they heard *his* saying
 KJ: When they heard *this* saying
 MV: When they heard *these* sayings
- 7:46-P66/D/Aleph: Never *thus* a man spoke as speaks *this* man
 KJ: Never man spake like *this* man
 MV: Never man spake *thus*
-

In the space of 15 verses there are five almost unique agreements (dating from before A.D. 200) between Papyrus 66, Codex D, and Aleph. Yet, the Western text supposedly gives separate witness to the original text. Here it follows (or is followed by) a member of the Alexandrian family, a supposed different branch of the originals.

The last example (John 7:46) is interesting. The original P66/D/Aleph wording was the same (except that D omitted the second "man"). However, a corrector of both Papyrus 66 and Aleph *changed* the wording to agree with the modern versions and Papyrus 75. Obviously, those responsible for the creation of the Alexandrian family had both variations in front of them.

We can make another test for the "separateness" of the Western and Alexandrian families. The Middle Egyptian version, surviving in two manuscripts copied in the fifth century (Matthew and Acts), was compared in Acts (using the modern Greek text) with the Sahidic version (also from Egypt). Below are a few examples from Acts, where the Middle Egyptian, Sahidic, and Western text agree, with little other support.

Codex D and Egyptian Versions

- 5:4--D/M.E./Sad.: why hast thou conceived *to do this evil* in your heart?
 KJ/MV: why hast thou conceived *this thing* in your heart?
- 5:31-D/M.E./Sad.: and forgiveness of sins *in him*
 KJ/MV: and forgiveness of sins
- 5:35-D/M.E./Sad.: and he said *to the chief leaders and counselors*
 KJ/MV: and he said *to them*
-

This kind of agreement between the Western family and the early text of Egypt is hardly coincidental. It outweighs the differences caused by later error or editing. It seems clear that sometime in the mid-second to early third century, the locality of Egypt included manuscripts much like the Western family. (For Papyrus 66 was copied around A.D. 200, and the Egyptian versions were in existence at the beginning of the third century.) Because only Codex D (Gospels and Acts), the manuscripts F and G (Paul), the Old Latin, and some minor Syriac manuscripts represent the Western fam-

ily, the possibility that it was ever a separate and thriving group of its own, is impossible to uphold.

The agreement of Codex D with Papyrus 38 (A.D. 300), Papyrus 66 (A.D. 200), Aleph (fourth century), and the Middle Egyptian and Sahidic versions (third to fourth centuries), not to mention manuscript 0171 (see page 23-25) also found in Egypt, points unmistakably to a similar origin for its underlying text. It was an *early* origin; but separate from the Alexandrian? The evidence disagrees. In fact, modern scholarship now holds that Codex Bezae (D) was written in North Africa or Egypt (Aland 1987, 51-52), something that was hotly denied in the nineteenth century (see Scrivener [1864] 1978, xxix-xxxi).

In the list of manuscript variations given in Chapter 2, Codex D varied some 1441 times from the King James, agreeing with the modern versions in 407 of those variations. Thus, some might argue that its many oppositions disprove a direct connection with Aleph and B.

But in the same book, Aleph and Codex B oppose the King James 1053 and 920 times, respectively; 552 of those find both in agreement. Aleph and B also disagree 669 times with each other, yet few would argue that Aleph and B are not close siblings. So, the agreement between Aleph, B, and D, at so many places where few other manuscripts agree, destroys the idea of any separate "Western" family text.

Conclusion

We have examined the first of Westcott and Hort's three "proofs" that the later manuscripts come from a revision where parts of older texts were combined. We have found that the eight examples given merely indicate errors characteristic of both Western and Alexandrian families. Aleph and Codex B also make the same kind of combinations, an observation that apparently escaped the notice of Westcott and Hort.

We also tested, and found wanting, the idea of separate Western and Alexandrian families. From the evidence available, it is clear that a close connection between these two families existed before A.D. 200. This means that there were not two early branches from the originals for the fourth century revisors to combine or "conflate" for their revision. If there were not conflicting "local texts," then the early church would not have had to meet to issue a non-conflicting authoritative new standard. In short, Westcott and Hort's conflation notion has no validity.

*.Some modern scholars still abide by Westcott and Hort's "conflation" conjecture: see, Metzger 1971, 91, note 3. Also, although the "family" hypotheses is not a valid explanation for the differences between the "oldest" manuscripts and the King James manuscripts, we will continue to use "Western" and "Alexandrian" terminology to maintain continuity with the ideas of modern scholarship.

CHAPTER 6

Evidence From Early Christian Writers

WESTCOTT and Hort asserted, in the second part of their conjecture, that no Christian writer who lived before the time of the proposed revision agreed with the later witnesses against the Western or Alexandrian family (Westcott, Hort 1882, 2:107-115). This assertion needed some twisting, for it has always been known that many second century writers **do** violate its basis.

The first twist concerns the Western and Alexandrian family situation analyzed in Chapter 5. The writers who lived before the proposed time of the supposed revision are arbitrarily assigned to a Western or Alexandrian category. Then, if a writer agrees with the King James against the modern Greek, it is just an echo of some lost Western or Alexandrian manuscript used by the Christian writer.* This was later picked up by the scholarly revisors (Westcott, Hort 1882, 2:118).

Therefore, the combined witness of an early Christian writer and the later manuscripts in favor of a King James wording really counts as only one witness (coming from the popularity given the lost manuscript by the revisors). It cannot overpower the agreement of the two main Alexandrian manuscripts, Aleph and B.

The second twist is used when an early writer is so rude as to agree with the King James at a wording variation that is difficult to explain by the first twist. Here, (according to Westcott and Hort), a later copyist has changed the writer's original wording (which presumably agreed with the modern Greek) to that of the authoritative revision.

The First Twist

This part of the conjecture rests heavily upon the existence of two separate families of manuscripts. We saw in Chapter 5, that this is far from proven by the evidence.

First, we will study the examples found in the modern Greek text for Clement of Alexandria (from the "Alexandrian" family: died A.D. 215), and Irenaeus (the "Western" family: died second century). The following chart shows a few agreements between these two early writers, the King James or modern versions, and a third century manuscript not available to Westcott and Hort:

*For examples of such agreements between "Byzantine" wordings and early Christian writers that are now supported by third century manuscripts that predate the proposed revision, see Sturz 1984, 145-159.

Irenaeus and Clement of Alexandria

Luke

- 10:19 MV: Behold, *I have given unto you power*/ Origen, P75
 KJ: Behold, *I give unto you power*/ Irenaeus, P45
- 12:22 MV: Take no thought for *life*/ P75
 KJ: Take no thought for *your life*/ Clement, P45
- 12:29 MV: what ye may eat *and* what ye shall drink/ P45
 KJ: what ye may eat *or* what ye shall drink/ Clement, P75
- 12:31 MV: But rather seek ye *his kingdom*
 KJ: But rather seek ye *the kingdom of God*/ Clement, P45
-

A third century manuscript that predates the supposed revision supports both sides at three of the four examples. Therefore, both wordings at each place existed early. However, Irenaeus and Clement lived *before* the third century, and they support the King James. According to the conjecture, then, the revisors must have used a lost "Western-Alexandrian" manuscript for these choices. For, Irenaeus is "Western" and Clement is "Alexandrian."*

Notice how Papyrus 45 and 75 jump around in the witness they give, indicating instability. Twice P75 goes with the modern versions, once with the King James, and once by itself (at 12:31). P45 supports the King James three times, and the moderns once (12:29). In contrast, Clement supports the King James three times in a row. This shows that his second century text was stable here and agreed with old witnesses that now underlie the so-called later King James.

The "Western" family (as exhibited by Codex D) splits at these examples. It agrees with the King James at 10:19 and 12:29 but supports the moderns at 12:22 and 12:31. Irenaeus supposedly represents a "Western" writer. His agreement with the "Western" family and the King James at 10:19 would apparently provide support for Westcott and Hort's notion of the use of a lost "Western" manuscript for the revision.

However, Papyrus 45, which supports Irenaeus, the King James, and Codex D at 10:19, was found in Egypt in the "Alexandrian" region of influence. The manuscript used by the revisors (according to Westcott and Hort) is not lost anymore, and is not "Western" but "Alexandrian." What category, then, describes Irenaeus?

*Westcott and Hort gave hints on how to determine the Alexandrian an/or Western wordings in their *Introduction*, pages 163-164. Since their hints were imaginary, in these examples, Codex D represents the "Western" witness, and Aleph and B represent the "Alexandrian" family.

The agreement of the "Western" family and Clement of Alexandria (an Alexandrian father) at 12:29, also spoils the picture somewhat. Did the scholarly revisors employ a lost Western-Alexandrian manuscript for this verse, now rediscovered in the form of Papyrus 75, a "strict" supporter of Codex B (Aland 1987, 57-64)?

But let's move on in years to the time of Origen, who died in A.D. 254. He is a distinct member of the Alexandrian family of writers (see Chapter 3). His works pre-date the earliest time of revision (perhaps a "phantom" revision?) proposed by Westcott and Hort. The chart below gives the quotations by Origen from Mark 11:13 to 14:19, as exhibited in the modern Greek text. A "W" indicates agreement with the Western family. Italics show the King James wording and the modern version choice is underlined.

Origen's Quotations

| | |
|--------|--|
| 11:13: | <i>for the time of figs was not yet / KJ, Origen</i> for the time was <u>not yet for figs/ MV</u> |
| 11:32: | <i>for all men counted John that indeed a prophet he was / KJ, Origen</i> for all men counted John <u>indeed that a prophet he was/ MV</u> |
| 12:41: | And Jesus was next to the treasury/ Origen <i>And Jesus set over against the treasury/ KJ</i> And he sat over <u>against the treasury/ MV</u> |
| 13:27: | <i>And then shall he send his angels/ KJ, Origen</i> W And then shall <u>he send angels/ MV</u> |
| "" "": | W And shall gather together the elect/ Origen <i>And shall gather together his elect/ KJ, MV</i> |
| 14:5: | For it might have been sold for 300 pence/ Origen <i>For it might have been sold for more than 300 pence / KJ</i> W For it might have been sold <u>for more than pence 300/ MV</u> |
| 14:10: | <i>And Judas the Iscariot / KJ, Origen</i> And Judas <u>Iscariot/ MV</u> |
| "" "": | W to betray him/ Origen <i>to betray him unto them/ KJ, MV</i> |
| 14:19: | W <i>and to say unto him one by one, is it I? and another said, is it I? / KJ, Origen</i> and to say unto him <u>one by one, is it I? / MV</u> |

In this string of nine consecutive quotations, Origen agrees five times with the King James against the modern versions. Only one of these comes from the Western family. Twice the Western family concurs with the Alexandrians against Origen. Once (at 13:27) Aleph deserts the Alexandrians to be with the King James.

This demonstration exhibits two things. (1) the quotations in which Origen disagrees with both King James and modern versions show that the phantom revisors did not use lost Origen-type "Alexandrian" manuscripts. (2) the accordance between Origen and the King James at 11:13 and 11:32, came neither from the "Western" text (which presents a third variation at each place), nor the "Alexandrian" family. Did Origen "anticipate" the decisions of the phantom revisors? Or, was there a third source available to him (in the mid-third century) that witnessed strongly to the text of the so-called later manuscripts?

Let's travel another century into history to view the New Testament quotations of Eusebius of Caesarea. He died in A.D. 339, soon after the time of Westcott and Hort's revision. Eusebius was very familiar with Origen's work (see Chapter 4). He helped issue a revision of the Old Testament Septuagint translation based on Origen's Hexapla.

In Eusebius's *Church History*, he makes no mention of any New Testament Greek revision (which surely would not have escaped his notice). We can safely conclude, then, that the manuscripts he used were not generated by the phantom revisors. The many quotations given in the modern Greek text where he agrees with neither King James nor modern version assists this conclusion. Examples of Eusebius's quotations listed below come from Matthew 26:22 to 27:56. They include every place where he opposes either the King James or the modern versions. Eusebius's quote is given first; the Western family agreements are marked with a "W":

Eusebius's Quotations

26:22: *and began every one of them / KJ, Eusebius*
 and began one by one / MV

"" "": **W** *to say/ Eusebius*
 to say unto him / KJ, MV

26:49: *he came to Jesus and said to him/ Eusebius*
 W *he came to Jesus and said / KJ, MV*

26:55: **W** *Daily with you I sat / KJ, Eusebius*
 Daily/ MV

"" "": **W** *in the temple teaching/ Eusebius*
 teaching in the temple / KJ
 in the temple I sat teaching / MV

- 27:3 *repented himself and brought again / KJ, Eusebius*
 repented himself and brought/ MV
- "" "";
 to the chief priests and the elders / KJ, Eusebius
 to the chief priests and elders/ MV
- 27:10: *And I gave them for the potters field/ Eusebius*
 And they gave them for the potters field / KJ, MV
- 27:29: *saying, Hail, King of the Jews! / KJ, Eusebius*
 W *saying, Hail, O King! of the Jews/ MV*
- 27:35: *casting lots: that it might be fulfilled which was spoken by the prophet,*
 They parted my garments among them, and upon my vesture did
 they cast lots. / KJ, Eusebius
 W *casting lots/ MV*
- 27:56: *and Mary the mother of James and Joses / KJ, Eusebius*
 and Mary the mother of James and Joseph/ MV
-

In this string of 11 quotes, Eusebius upholds the King James seven times against the modern versions.

The Western family agrees with Eusebius and the KJ once. Once more the Western family upholds Eusebius against both KJ and MV. Finally, it supports the modern versions three times against Eusebius and the KJ.

It is apparent that when Eusebius concurs with the King James, his authority cannot always be ascribed to a Western or Alexandrian source. Only one of the seven has Western support (26:55) while only two agree with Alexandrian manuscripts (27:29; 27:56).

Interestingly enough, the Western family combines *both* variations at 26:22 to give: "and began one by one, every one of them." This "conflation" (also supported by Papyrus 45 (third century)), according to Westcott and Hort doctrine, makes both the King James/Eusebius and the modern version wordings *older* than Papyrus 45.

Because Eusebius was so connected with Origen (who was expelled from Egypt), some might argue that these agreements between Eusebius and the King James should be labeled as Alexandrian. Therefore, they should reinforce Westcott and Hort's assertion. If that is taken as a valid conclusion, then the Western agreements with Eusebius should also be considered as Alexandrian. This would strike another blow at the idea that the fourth century phantom revisors had two separate families to pick from, the cornerstone of the first part of the conjecture.

In short, modern discoveries have destroyed Westcott and Hort's interpretation of the opposition of an early Christian writer and the King James against the modern versions. The "lost" manuscripts supposedly used by the phantom revisors are now par-

tially represented by third century copies from Egypt. Because the later copies have not descended from these "Alexandrian" witnesses, the accordance between the later copies, an early Christian writer, and these Egyptian representatives points to a common source that existed before the "Alexandrian" or "Western" families were derived.

Twist Two

If Irenaeus, or Clement of Alexandria, or Origen, or Tertullian (who all died before the mid-third century) agree with the King James against the modern Greek, the second twist argues that a later copyist has substituted the wording of the phantom revision in the place of the true wording (see Aland 1987, 167, for the modern outlook).

This replacement of an old with a later wording has happened in some Latin works (the Old Latin being replaced by the later Latin Vulgate). But in the works of Greek Christian writers, there is no proof that such was a common practice.

Support for the earlier-replaced-with-later idea comes from regular Greek manuscripts that include a commentary alongside or between verses of scripture. At times the scripture in the commentary will disagree with that of the main text. Modern scholarship believes that a copyist would sometimes change the text in the manuscript itself to that of later manuscripts, but leave the original wording of the commentary alone (Nestle-Aland 26, 61).

For example, the manuscript 1773 of Revelation includes a commentary of Andrew, bishop of Caesarea. At Revelation 1:18, the verse in the text says, "and [I] have the keys of *death and hell*," concurring with the modern versions. The commentary, however, gives "and [I] have the keys of *hell and death*." This agrees with the King James and is the earlier wording (according to modern scholarship).

Another Revelation manuscript, 2054, (also with an Andrew commentary), gives the following examples for the first part of 21:24:

| | |
|----------|--|
| text: | And the <i>nations of the saved</i> to its light shall walk; the nations, by means of its light. |
| MV: | And the <i>nations</i> shall walk by means of its light. |
| comment: | Indeed, <i>the saved nation</i> even as in peace, he says, "in its light shall walk." |
| KJ: | And the <i>nations of the saved</i> in its light shall walk |

Almost all surviving manuscripts support the modern version's "And the nations shall walk by means of its light." The text of 2054 gives a conflation, taking "by means of its light" from most of the manuscripts and combining it with the wording of the

King James. But the commentary, although the whole verse is not quoted, agrees with the King James. It gives "saved nation" and "in its light shall walk." Here, again, the King James contains the earlier wording.

Despite the insistences of modern scholars, however, a look at the existing texts of early writers demonstrates that the idea of intensive revision to some standard text is unfounded. Because the modern Greek text does not list every quotation of an early Christian writer, a check of the text of *Cyril of Jerusalem* (A.D. 315 to 386) was made (Greenlee 1955).

This work gives 56 references in Luke. Of those, 40 stand in opposition to the King James. Ten have no known support from any existing Greek manuscript. Five others find agreement only in the works of another Christian writer. Ten more sustain the modern Greek text; the 15 other quotations scatter in all directions. Is this evidence for a revision to a "standard" text?

Cyril of Jerusalem died within half a century of the final proposed date of the phantom revision. Any copyist surely would have had it available for use (if it ever existed). But for some reason, the later copyists did not revise his text to fit that of the phantom revisors.

Cyril's quotations in Matthew, Mark, and John exhibit the same qualities. Later copyists did not revise his text.

The works of other Christian writers show similar patterns (see Chapter 3). For example, the modern Greek text gives 28 quotations by Irenaeus, a second century writer, in Matthew. Five times he agrees with the King James, four times with the modern versions, and the rest of the time with neither. Plainly, no later copyist has revised Irenaeus' works to some imaginary standard text.

In one area of Galatians, Irenaeus' quotes are very insightful. In a space of seven consecutive references, at least one other Christian writer supports Irenaeus. They are:

| | |
|-----------------------|------------------|
| Clement of Alexandria | (died A.D. 215) |
| Cyprian | (died A.D. 285) |
| Ambrosiaster | (died A.D. 384?) |
| Epiphanius | (died A.D. 403) |

The chart below gives the verse references with the agreement of either the **KJ** or **MV** and each supporting Christian writer:

Irenaeus in Galatians

| | | | | | | |
|------|-----------|-----------------|---------------------|----------|------------------|--------------|
| 4:28 | <u>MV</u> | <u>Irenaeus</u> | <u>Ambrosiaster</u> | | | |
| 5:19 | <u>KJ</u> | <u>Irenaeus</u> | <u>Ambrosiaster</u> | Cyprian | | |
| 5:20 | <u>KJ</u> | <u>Irenaeus</u> | | | Clement, | Epip. |
| """" | <u>KJ</u> | <u>Irenaeus</u> | | Cyprian, | Clement, | Epip. |
| 5:21 | <u>MV</u> | <u>Irenaeus</u> | <u>Ambrosiaster</u> | | <u>Clement</u> , | <u>Epip.</u> |
| """" | <u>KJ</u> | <u>Irenaeus</u> | <u>Ambrosiaster</u> | | Clement, | Epip. |
| 5:23 | nn, | Irenaeus, | Ambrosiaster, | Cyprian, | | |

Of the seven quotations, Irenaeus supports the King James four times, the moderns twice, and once agrees with neither. But notice that the copyists of the works of Irenaeus, Clement of Alexandria, and Epiphanius all follow the same text at 5:20 and 5:21. The copyist of Ambrosiaster follows Irenaeus at 4:28, 5:19, and 5:21-23. How these copyists working at different locations and in different centuries could all make the same choice in wording is difficult to understand, under the terms of twist number two. Clearly, there has been no influence from a revised text. Furthermore, the text of the so-called later manuscripts, in these instances, is based upon very old sources from deep in the second century, pre-dating any fourth century phantom revision.

Conclusion

We have examined the second part of Westcott and Hort's conjecture. There is no proof that the agreements between early Christian writers and the later King James manuscripts are due to the use of "lost" "Western" and "Alexandrian" manuscripts by scholarly revisors. Many early to mid-third century manuscripts support these agreements with the King James. Therefore, these wordings could not have been a later invention.

We have also scrutinized the idea that later copyists have revised the text of early Christian writers to a standard text. The many disagreements of such writers with both the King James and the modern versions and the switching of support from one version to the other, point to the unsoundness of this surmise.

In addition, we looked at two examples from Revelation where, according to modern scholarship, the King James presents the older wording, not the modern versions.

Of course it is impossible to *prove* that at any specific reference found in a Christian writer, the wording has not been changed to match that of a King James manuscript. But the same could be said about the reference if it agrees with a modern version wording. There is no way to prove that it has not been revised by the aid of one of the many close allies to Aleph and B, which were copied faithfully through the centuries (such as Family 1 and 13).

In short, the evidence shows that part two of the Westcott and Hort conjecture is false.

CHAPTER 7

Grammatical and Internal Factors

THE third part of Westcott and Hort's conjecture concerns grammatical and internal factors found in existing manuscripts. They said that when opposing word variations are compared with those of Aleph and B, "their claim to be regarded as the original readings is found gradually to diminish, and at last to disappear." (Westcott, Hort, 2:116). That is, because of grammatical and other *internal* factors (as opposed to real evidence from actual manuscripts called *external* factors), the wordings in Aleph and Codex B "on the closest scrutiny, have the ring of genuineness:" (Westcott, Hort 1882, 2:227). And, "no Readings of [Aleph] B can be safely rejected absolutely" (Westcott, Hort 1882, 2:225).

But a moment's thought can discover the great fallacy in this kind of reasoning. A wording variation that one scholar believes has the "ring of genuineness," might seem a violent corruption to another. Without something to go by other than strenuous assertion, a Bible text based upon internal reasoning is captive to the scholarly whim of the day.

The 1952 edition of the *Revised Standard Version* provides an example of this whimsicalness in the twenty-fourth chapter of Luke. It happens that the so-called Western family frequently adds words to scripture. But in this chapter of Luke, the Western witness (Codex Bezae, or D) and its allies, omit many words that are found in all other manuscripts.

Westcott and Hort gave this feature the name of *Western Non-Interpolations*. They asserted that, since the habit of the Westerns was to *add* words, when they *omitted* words found in all other witnesses, their testimony should be preferred.

In obedience to this dictate, the early editions of the *Revised Standard Version* omitted parts of Luke 24. The phrase in verse six where the angel says to the women, "He is not here, but is risen," was one such excision. This was supposed to be a late Christological interpretation that worked its way into all other witnesses *except* for Codex D (see Metzger 1971, 193).

Unfortunately for this notion, when Papyrus 75 was found (copied two centuries before Codex D), it *had* the missing words. Modern scholars have now rejected the Western Non-Interpolations and have restored most of Westcott and Hort's omissions in Luke 24 that were due to this imaginary scholarly factor.

We have seen that other portions of Westcott and Hort's ideas about manuscript history are also imaginary. We will now examine this third portion in detail.

The Five Rules

Modern scholarship uses two commandments to determine the correct text of scripture for internal reasons: *intrinsic probability* and *transcriptional probability*.* The first is used to decide what the original writer most likely would have written. The second commandment explores the opposing wordings to determine which can explain the origin of the others.

Applied to the example of the imaginary "Western Non-Interpolation" given above, we could say that Luke did not write "He is not here, but is risen," because of intrinsic and transcriptional probability. Intrinsically, because the phrase sounds like a doctrinal position developed by the later church, inserted in the text to make a point. Transcriptionally, because the habit of Western witnesses is to add, not subtract. So, when the Western text presents such an omission as this, it is probably right. Needless to say, such conclusions are open to ridicule because of their total subjectivity.

The two commandments can be divided into five basic rules for determining the true text. They are:

1. Choose the *harder* wording.
2. Choose the *shorter* wording.
3. Choose the wording that *best explains* the other variations.
4. Avoid wording variations that *harmonize* one gospel account to that of another.
5. Choose the wording that *most fits* the style of the author.

Modern New Testament scholarship warns that these rules should not be used in a rigid fashion (Aland 1987, 275-276).

Choose the Harder Wording

Imagine that there are two competing word variations at John 6:55 that need to be considered. First comes the competing wording, then that of the King James:

| | |
|--------------|---|
| Competition: | For my flesh indeed is drink |
| King James.: | For my flesh indeed is meat, and my blood indeed is drink |
| Modern Ver. | |

 *.For examples of the use of intrinsic and transcriptional probability, read Metzger, *A Textual Commentary*

The first is the harder passage. No copyist would write "For my flesh indeed is drink," (according to this rule). But it is easy to understand how a copyist, seeing the first wording, would alter it to the second, to make sense of the passage.

Aleph (a "best" witness), possesses this difficult phrase. The mistake occurred when a copyist's eye jumped from one "indeed" to the other, omitting the words between.

Hebrews 7:27 provides another illustration of a harder wording:

| | |
|-----------------------------|--|
| Competition: | who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for <i>God's</i> |
| King James,; Modern Ver. | who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the <i>people's</i> |

Here is an impossible saying. God needs no sacrifice for His sin. Rule one, then, demands the acceptance of the first phrase, since it is so bizarre. After all, who would change "people's" to "God's"? But the reverse, the exchange of "God's" for "people's", is easy to understand.

What really happened was that a copyist added "God" to the phrase to make it "who needeth not daily...to offer up sacrifice, first for his own sins, and then for the people of God." Then, the next copyist made a simple like-ending error and dropped "people." The harder wording is born, and is found in Lectionary 909.

| | |
|------------|---|
| 1. KJ & MV | EPEITA TON TOU LAOU then for those of the people |
| 2. add | EPEITA TON TOU LAOU ΘU then for those of the people of God |
| 3. omit | EPEITA TON TOU [LAOU] ΘU then for those of God |

A copyist wrote "TON TOU" ("for those of the"), looked back to his source copy, and saw the "-OU" of "LAOU." Thinking that this was the "-OU" of "TOU," he continued with "ΘU" (the abbreviation for "God" in Greek: ΘΕΟΥ=ΘU). This harder wording is a simple error.

An instance where modern scholarship uses the harder wording rule is found at Luke 2:14

Harder-MV: Glory to God in the highest, and on earth, peace, of *good will in men*.

King James: Glory to God in the highest, and on earth, peace, *good will towards men*.

The first wording is the more difficult. The meaning of "of good will in men," is perplexing at best. So, according to the rule, when copyists found this enigmatic saying in the original writings, they changed it to the King James' "good will towards men."

The modern phrasing finds support from Aleph, Codex B, Codex D, Codex W, a few others, and by one Egyptian version and Origen. Jerome's Latin Vulgate says, "and on earth peace to men of good will." But one look at the Greek of the passage tells the story of this harder wording:

MV: en anthropois eudokias
in men, of good will

KJ: en anthropois eudokia
in men, good will

The only difference between the two phrases is the addition of an "s" to the end of the word "eudokia." It happened when a daydreaming copyist, in memory of the "-pois" of the preceding word, made the next word end in "s" also: "eudokias." This brought forth a phrase that is exceedingly difficult to make sense of. It is usually translated as "of good will in men," or "peace, in men of whom he [God] is well pleased." Like the example from Hebrews 7:27, it is just a copyist error.

All other Greek manuscripts not mentioned above support the King James wording. All Syriac versions, and the Boharic Egyptian version do so also, along with Irenaeus, Origen (as often happens, he supports both sides), Eusebius, Cyril of Jerusalem, Epiphanius, and a host of other Christian writers. (See Burgon 1883, 41-46, for a complete list.)

Two Corinthians 3:3 presents a similar mistake.

MV: written not in ink...not in tables of stone, but in *tables that are hearts of flesh*.

KJ: written not in ink...not in tables of stone, but in *fleshy tables of the heart*.

The problem again comes from the addition of a letter as can be seen in the Greek:

MV: en plaEin kardia*[i]*s sarkina*s*

KJ: en plaEin kardias sarkina*s*

Possibly because of the sound of the original, (car-dee-ahs sar-kee-neh*s*), a copyist mistakenly inserted an "i" to give "car-dee-ehs sar-kee-neh*s*." This gives both words the same sound ending.

Unfortunately, the addition of the "i" to "kardias" ("heart") changes the grammatical form of the word. Now it modifies "fleshy" instead of "tables." The modern versions translate what is very bad Greek (Burgon 1896, 125-27; Scrivener 1894, 2:254), in different ways. One nineteenth century scholar gave "on fleshy tables, [your] hearts" (Scrivener 1894, 2:254). Another possibility is "in tables, hearts, fleshy." Whatever the translation, it is clearly an error.

For this example the modern versions have much more support. Apparently, a majority of the existing manuscripts agree to add the "i" (six of seven examined for this book).

Of the translations, however, only the seventh century Syriac Harclean version supports the modern Greek text. All others uphold the King James. Irenaeus and Origen plus a host of other Church writers also do so (Burgon 1896, 125-126), simply because the phrase with the extra "i" is easily explained as an early error.

Incidentally, this extensive agreement among a majority of so-called later Greek manuscripts for an erroneous wording, strikes a blow at one of the supposed precepts behind the phantom fourth century revision. Nineteenth century scholars insisted that the revisors smoothed out all the difficult phrases in the original (that is, the text of Aleph, B, and allies) to make for easy reading and understanding (Westcott, Hort 1882, 2:135). Obviously, the phantom revisors must have had an off day when they came to this hard passage. They did not alter it.

While modern scholars accept the more difficult wording in 2 Corinthians 3:3, in other places they do not, despite the importance they place upon internal considerations. John 3:13 provides an illustration of this inconsistency:

MV: And no man hath ascended up to heaven, but he that came down from
 heaven, even the Son of man.

KJ: And no man hath ascended up to heaven, but he that came down from
 heaven, even the Son of man *which is in heaven*.

Because some copyists could not understand how the "son of man" could be on Earth the same time he was in heaven, they altered a few manuscripts to "the Son of man *which was* in heaven." Others simply omitted the troublesome phrase, including those

of the Alexandrian family (Aleph, Codex B, Papyrus 66 and 75), and the Egyptian translations. Even modern scholars admit that the phrase "which *is* in heaven" is very difficult (Metzger 1971, 203). But because the "best" manuscripts omit this harder wording, it is dismissed as an addition made for Christological theology.

How such a difficult phrase could fight its way into all other Greek and translational witnesses *except* those sanctioned by modern scholarship is not explained. Presumably modern scholarly reasoning depends upon the phantom revision idea. But if there were no phantom revision, then the omission of the phrase can most easily be explained as editorial tampering done to correct an acute difficulty in interpretation.

Luke 6:1 provides another example of editorial tampering found in the Alexandrian family:

MV: And it came to pass, that he went

KJ: And it came to pass, *on the second sabbath after the first*, that he went

The word left out, "deuteroproto" ("on the second sabbath after the first") is a very obscure one in the Greek language. Clement of Alexandria, Epiphanius, Jerome, and many other Christian writers debated its definition (Scrivener 1894, 2:347-348).

The literal meaning is "second-first," and has to do with the Passover. Immediately after the Passover feast, comes a first sabbath, followed by a second sabbath a week later (see Exodus 12:16).

Because this word perplexed many, some Old Latin copies, the Syriac Peshitta, most of the Egyptian versions, and the Alexandrian family omit it. Again, the modern scholars admit that the King James has the harder wording (Metzger 1971, 139). However, they insist that the word is a transcriptional addition, that somehow worked its way into all other witnesses.

But if the phantom revisors were truly committed to the task of improving the readability of their revision (as stated by Westcott and Hort), it is inconceivable why they would keep this difficult word. They had the Alexandrian text to use as a reference (according to the surmise), which did not have "deuteroproto." They were falsifying the New Testament in hundreds of other places (according to the surmise). Why didn't they choose the easier wording?

Perhaps the classic harder-versus-easier situation can be found at 1 Timothy 3:16:

MV: And without controversy great is the mystery of godliness: *He* was
 manifest in the flesh

KJ: And without controversy great is the mystery of godliness: *God* was
 manifest in the flesh

Although many changes to the King James done by modern scholarship make little difference in meaning (in an English translation), it is impossible to ignore the difference between "*he* was manifest in the flesh," and "*God* was manifest in the flesh." The first could mean anybody from Moses to John the Baptist. The second means only one person: Jesus Christ.

In the King James, this wording directly supports the belief that God appeared in the flesh as Jesus, and that God died to pay the price for our sins as only He could. But in the modern Bibles, the "he" is without an identifier. Only by extra explanation can Christ be identified as the "he" in "he was manifested in the flesh."

The difficulty of the word "he" comes from the grammatical rule that a pronoun (he, she, it, they, those) must have something to refer to in order to have a clear meaning. For example, if someone started a conversation with, "Great he was in the play; he married the girl, started a family, became famous, and died well-beloved," the first thing the listener would want to know is who this *he* was. But if you started the sentence with "Great was John Smith the actor; He...", then the meaning would be clear. The "he" would refer back to John Smith.

In the modern Greek New Testament, "he" has nothing to refer to in the sentence. Because that is bad grammar, it is the harder wording and is therefore to be accepted (according to this rule) as the true text.

But we have already seen how the modern scholars reject the harder for the easier if the latter is found in Aleph, B, and allies. Why, then, should this harder wording have any great significance? In fact, it does not. A glance at the Greek, given here in capitals and without spacing (as was common in early times), shows what happened.

MV: MUSTERION[—]CEPHANERO[—]ΘEENSARKI
 mystery, he was manifest in the flesh

KJ: MUSTERION[—]CEPHANERO[—]ΘEENSARKI
 mystery, God was manifest in the flesh

In Greek manuscripts, the word for "God" (ΘEOC) was normally abbreviated as "ΘC" and a line was drawn above the two letters to indicate it was an abbreviation (ΘC̄). The only difference between "he" and "God" is the two lines, the first drawn to show it was an abbreviation and the second drawn through the "O" to make it into a "Θ". It would take just a moment of carelessness to make "God" into "he" by omitting both lines. Furthermore, both lines would not have to be omitted; the omission of the one or the other would give the next copyist a choice between "he" or "God."

Similar omissions have occurred. For instance, Papyrus 66 omits the line of abbreviation above the abbreviated letters for Jesus (INCOUC; IC̄) at John 5:8 and 6:10. In some other manuscripts (such as manuscript E), the lines in similar situations are very faint or non-existent.

But this author believes there is a contributing factor to this error of omitting the line(s). The whole verse is as follows:

And without controversy great is the mystery
of godliness:
God was manifest in the flesh,
Justified in the Spirit,
Seen of angels,
Preached unto the Gentiles,
Believed on in the world,
Received up into glory.

The first phrase, "God was manifest in the flesh," if "God" is taken to mean "Jesus Christ," is a proof text for the early heretic *Praxeas* (A.D. 190). *Praxeas* taught that Jesus and the Father were one and the same. He, and those who followed him, taught that the Father suffered and died on the cross (Brown 1984, 101). While other scriptures can be interpreted to equate Jesus with God, (John 10:30, for example), 1 Timothy 3:16 says it directly.

Some otherwise devout Christians might also find offense with the phrase "[God] was justified in the Spirit." Why would God, who is perfect, need to be justified?

The last phrase could also cause offense to many: "[God] was received up into glory." How could God be received into a place where He already dwelt?

But if "he" (or, really, "he, who"), replaces "God," these stumbling blocks go away. "He" could mean Christ; there is nothing odd about the fact that "Christ" was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Some modern church members would agree completely with this, since one stream of twentieth century theology teaches that Jesus was just a sage or wise man who God picked to do His work.

If, then, a copyist, who was embroiled in a Praxeaian conflict or that believed as some modern churches do, found a manuscript that had one or both of the lines missing from "ΘC," he would have authority for changing the text. The next time an argument came up, he could use this "improved" manuscript as a lever against Praxeaian thought or orthodox Christianity.

Regardless of how or why the false wording originated, the fact that only Aleph and four later manuscripts contain it is condemning. It is also asserted that three other old manuscripts have "he" instead of "God" (Codex A, fifth century; Codex C, fifth century; Codex G, eighth century). But because of faded lettering and other factors, both sides have claimed these as supporters.

Of the translations, the Georgian (fifth century) and Slavonic (ninth century) agree with the King James. The Gothic version (fourth century) apparently supports the modern versions. All other translations present a third variation; "Great is the mystery of godliness; *which* was manifest in the flesh...."

Modern scholars insist that this proves that the manuscripts used for these versions

had the grammatically impossible "he, who." Confronted with "he, who," in the original, the translators changed it to "which," in order to eliminate the difficulty (Metzger 1971, 641). But it is well known that all of the versions present a mixed text. This agreement between translators could be just a professional preference for a wording that was neutral compared to "he" or "God."

It is odd that the fourth century Gothic version, a supposed pure witness to the phantom revision (Aland 1987, 206), is the only version that apparently agrees with the modern "he, who." But Bishop Ulphilas, the translator of the Gothic version, was a member of the Arian heresy (Scrivener 1894, 2:146) which denied that Jesus was God. This is sufficient reason to explain why the Gothic agrees with the modern versions.

The evidence of early Christian writers on 1 Timothy 3:16 shows that only Origen (in Latin translation), Epiphanius (A.D. 315-403), and Cyril of Alexandria (died A.D. 444) give support for the wording "he," although some scholars have contested this.

Those writers who clearly support the King James include Euthalius of Sulci (A.D. 458), Didymus of Alexandria (A.D. 313-398), John Chrysostom (A.D. 344-407), Diodorus of Tarsus (flourished A.D. 380), Gregory of Nazianzus (A.D. 329-390), Gregory of Nyssa (A.D. 335-394), and many more (see, Burgon 1883, 455-462).

Another early quotation comes from an epistle reputedly written by Dionysius of Alexandria (died A.D. 264). His words are, "God, indeed, was manifested in the flesh," an exact quotation of the King James Greek except for the addition of "indeed" (Burgon 1883, 462, note 3.)

The Christian writers Ignatius (died A.D. 107), Barnabas (late first century), and Hippolytus (A.D. 220) give indirect support for the King James wording:

Ignatius: "God as human was manifested...." (Lightfoot, Harmer [1891] 1988, 111)

"There is one doctor, of flesh and spirit, born and unborn,
God in man...." (Ibid, 107)

"there is one God who manifested Himself through Jesus Christ His son,
who is his word that proceeded from silence...." (Ibid. 144)*

Barnabas: "Behold again Jesus, not a son of man, but the son of God, moreover,
as a figure in flesh was manifested...." (Ibid. 258).

Hippolytus: "Thus coming into the world, God was manifested in a body."
(*Contra Haeresim*, C. XVII; as in Burgon 1883, 463).

Because these are not preceded by definite indications that 1 Timothy 3:16 is the source, modern scholars disallow their testimony (or do not even mention it: see

*The last two writers should actually support the phantom revision wording of "God." According to Westcott and Hort, its authority had wiped out opposing manuscripts long before Epiphanius and Cyril were born.

Metzger 1971, 641). But the earliest available evidence plainly shows that, for the early church, the idea that God appeared in the flesh was a common one.

In short, the evidence for the wording "*God* was manifest in the flesh," is overwhelming. Only a few manuscripts, most of the translations, and several quotes from a few Christian writers give any support for the modern wording, whether directly by saying "he, who," or indirectly by giving "which." All other evidence reads "*God*." Without the help of an imaginary authoritative revision, it is inexplicable why all copyists would conspire to substitute the theologically harder "*God*" for the grammatically harder "he," if "he" had been the original wording. Something besides neutral scholarly opinion is clearly involved in the preference by modern scholarship for "*He* was manifest in the flesh."

The Harder Wording: Unchanged

Despite the modern maxim that the phantom revisors altered the true text in order to make it easier to read, there are at least four places found in almost all manuscripts that can clearly be classified as difficult, yet remain unchanged. Matthew 27:9 provides the first:

Incorrect: Then was fulfilled that which was spoken by *Jeremy* the prophet

Correct: Then was fulfilled that which was spoken by *Zechariah* the prophet

The prophecy that was fulfilled, according to Matthew, comes from Zechariah 11:12-13 and not from Jeremiah. Yet, the overwhelming majority of Greek manuscripts say *Jeremy*, although a few do support Zechariah. Some others omit any reference to a prophet.

Jerome, in his Latin Vulgate, pointed out that "this is not found in Jeremiah and although the same idea is found there, the wording is not the same" (Turner 1931, 66).

Only conjectures can be offered as reasons why most manuscripts have the wrong reference. Perhaps an early copyist accidentally dropped "Zechariah" from the verse. The next copyist, knowing that Matthew almost always gives a reference for prophetic fulfillments, found a statement in Jeremiah that seemed to fit, so he "corrected" his copy.

We can base another guess on the possibility that the gospel of Matthew was originally written in Aramaic, a close relative of Hebrew (see Introduction). Both languages are written without vowels (a, e, i, o, u) in straight consonants. In English, then, "Written by the prophet," would be "WRTTN BY TH PRPHT." The vowels were supposed to be added mentally while reading (according to the context).

In Hebrew, Jeremiah is YRMYH and Zechariah is ZKRYH. While copying, the Hebrew Z can be confused with the Y or V (Würhtwein 1979, 106). If such a confusion happened while copying an Aramaic Matthew, the next copyist would be confronted

with YKRYH. YRMYH ("Jeremiah") would be a good guess. If this copy were one of the ones first picked to be translated into Greek, this simple mistake would be perpetuated.

Whatever the reason for the error, the important thing to note is that this surely would have been corrected by the scholarly revisors for their "easy reading" text. Why was it left alone?

The second difficult, unchanged wording is at Luke 2:22:

Incorrect: And when the days of *their* purification

Correct: And when the days of *her* purification

The King James, in this case, gives the correct "her," supported by a few Greek copies and apparently by the Old Latin and Vulgate (in Latin "her" and "his" are represented by the same word). In Greek the difference is between "autns" ("her") and "autwn" ("their").

The problem with the wording "*their*" purification is that the Old Testament never hints at a purification ritual for the husband.

Because of this difficulty, some writers have argued that both Mary and *Jesus* underwent purification. But Jesus was born without sin and did not need purification.

A possible explanation is that an early copyist wrote "autou" ("his") by mistake for "autns" ("her"), giving the wording found in a few copies ("his purification"). The next generation of copyists found both "his" and "her" in the manuscripts and combined the two into "their," a kind of conflate wording.

An original Aramaic copy of Luke can also give a possible answer. In Aramaic, the letters for "his" or "her" purification are the same: THR^H. The difference in meaning is determined by the vowels assigned to these four letters; "her" purification is TeHRaH while "his" purification is TeHRayH (Brown, Driver, Briggs and Gesenius 1979, 372; Johns 1982, 6, 13). It is easy to see how an early copyist engaged in the translation of an Aramaic Luke into Greek, could mistakenly write "his" for "her" purification. Later copyists, finding both, wrote "their."

Again, regardless of what caused the error, it is significant that this was not corrected by the scholarly phantom revisors.

One Corinthians 6:5 gives the third difficult passage.

Incorrect: Is it so, that there is not a wise man among you? No, not one
that shall be able to judge between *his* brother?

Correct: Is it so, that there is not a wise man among you? No, not one
that shall be able to judge between *a brother and his* brother?

All known Greek manuscripts and most translations (the King James translates "his brothers") have the first wording. The difficulty exists because it is impossible to judge *between* "his brother." The word "between" means that there needs to be at least *two* items to judge.

A look at the Greek shows what happened:

Original: diakrinai ana meson tou adelphou autou [kai tou adelphou].
 to judge between his brother [and a brother].

An early copyist wrote "autou," looked up at his source copy and saw the "-ou" at the end of the second "adelphou." Thinking that this was the end of "autou," he continued on with verse six, omitting "and a brother."

Or, a copyist's eye could have jumped from the first "adelphou" to the second, leaving out "his, and a brother." The next copyist added "his" to try to improve the sense of the phrase.

Only two Old Latin manuscripts, the Syriac Peshitta, some of Jerome's Vulgate manuscripts, and an Egyptian translation give the correct wording. It was a very early error, but no one corrected it, not even the phantom revisors.

Phillipians 2:1 gives us the final hard wording. There, the King James says, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if *any* bowels and mercies...." The problem with the fourth "any" is that it is in the *singular* in almost all copies rather than the *plural* as it should be. It would be like saying in English, "Do you have *one* cantaloupes and watermelons?"

The King James Greek reads correctly, supported by the Old Latin, some Vulgate manuscripts, Clement of Alexandria, other Christian writers, and a few Greek manuscripts.

The error probably occurred when an early copyist mistakenly made the fourth "any" singular, to match the first three: "any consolation...any comfort...any fellowship...*any* bowels and mercies...." This was passed on to the next generation of manuscripts, and, although some made alterations in an attempt to correct the error, most faithfully passed down what was in their copies.

The point of the preceding examples is not to highlight the fallibility of human copyists but to show that most copyists were faithful to the text they inherited. Why the phantom fourth century revisors who, according to modern New Testament notions, corrupted the text far and wide, failed to correct these and other difficult points, is hard to fathom.

Conclusion

We have analyzed the first rule of internal considerations, "choose the harder wording." At times, modern scholarship uses this rule to authorize their decision. At

other times, however, they ignore the rule to "choose the harder wording," especially if Aleph and B contain the easier phrasing.

One of the supposed guiding principles for the phantom fourth century revisors was to make the New Testament text easy to read and understand. In this chapter we viewed a number of examples where they apparently forgot this principle.

In conclusion, rule one, although interesting, is not well used by modern scholarship. They apply it rigidly when Aleph and/or B contains the harder wording, but almost ignore it in contrary cases. Also, the preservation of more difficult wordings in almost all manuscripts (including those descending from the phantom revision), does not speak well for the validity of Westcott and Hort's notions concerning the goals of the phantom revisors.

CHAPTER 8

Choose the Shorter Wording

THIS second rule of grammatical and internal factors is a major element in Westcott and Hort's assertion that the "Neutral" text (found in Aleph and Codex B) is "better" than that found in the later manuscripts. They contended that a manuscript closer to the original would have a shorter text than one copied later (Westcott, Hort 1882, 2:235).

Supposedly, through the centuries, copyists continually added words to the text to smooth the flow of reading or to provide emphasis (Westcott, Hort 1882, 2:134-35). The true text would then lie with the shorter of two competing wordings since the addition of words, rather than the omission, was common.

Such a belief fits in well with Westcott and Hort's interpretation of New Testament history. Scholars know that the Alexandrian family manuscripts have a shorter text than later King James manuscripts. And, existing manuscripts do exhibit some additions to the true text:

| | | | |
|-----|--------|--------|--|
| Mt. | 7:29: | KJ: | For he taught them as one having authority, and not as the scribes |
| | | Other: | For he taught them as one having authority, and not as the scribes <i>of them</i> |
| | | | |
| Mt. | 10:2: | KJ: | Now the names of the twelve apostles are these |
| | | Other: | Now the names of the twelve apostles are <i>also</i> these |
| | | | |
| Mt. | 10:14: | KJ: | When you depart out of that house |
| | | Other: | When you depart out <i>away from</i> that house |

These few examples are trivial, but they do show how some manuscripts add a few words here and there to make for a smoother text or for emphasis. Oddly enough, the "Other" wording at each example, where copyists added words to smooth the flow of reading, is found in the modern versions as they follow the Neutral and Alexandrian witnesses. Supposedly, these have an earlier text, free from such corruptions.

If it is true that copyists often added words to the text, the rule to accept the shorter wording might have merit. But before we condone such a method, we should perform a study of copyist tendencies.

Therefore, the author made a note of actual copyist variations in 13 Greek manuscripts through the first 11 chapters of John. Places where controversy exists between modern and early scholarship were not considered. The comparison covered

only the words in each verse where King James and modern versions agree.

The manuscript variations were then compiled into four categories: *omissions*, *changes*, *variation in order*, and *additions*. The chart below shows some examples:

Omissions

- | | | |
|---------|-----------|---|
| 1. John | 1:33: KJ: | the spirit descending <i>and remaining</i> on him |
| | Ms. 903: | the spirit descending on him |
| 2. John | 2:12: KJ: | and his brethren, <i>and his disciples</i> , and they continued |
| | Ms. 440: | and his brethren, and they continued |

Changes

- | | | |
|---------|-------------|--|
| 1. John | 3:12: KJ: | If I have told you earthly things and you <i>believe not</i> |
| | Ms. 440, E: | If I have told you earthly things and you <i>did not believe</i> |
| 2. John | 7:39: KJ: | because that Jesus was not yet <i>glorified</i> |
| | Ms. 604: | because that Jesus was not yet <i>baptized</i> |

Variation in Order

- | | | |
|---------|-----------|--|
| 1. John | 5:21: KJ: | For as the <i>Father raiseth up the dead</i> |
| | Ms. W: | For as the <i>dead, he raiseth up, the Father</i> |
| 2. John | 6:14: KJ: | This is of a truth that prophet that <i>should come into the world</i> |
| | Ms. D: | This is of a truth that prophet <i>that into the world should come</i> |

Additions

- | | | |
|---------|-------------|--|
| 1. John | 1:19: KJ: | when the Jews sent priests and Levites from Jerusalem to ask him |
| | Ms. 1278: | when the Jews sent priests and Levites <i>to him</i> from Jerusalem to ask him |
| 2. John | 1:27: KJ: | whose shoe latchet I am not worthy to unloose |
| | Ms. 440, E: | whose shoe latchet I am not worthy to unloose. <i>He will Baptize you with Holy Spirit and fire.</i> |
-

The examples above, of *omission*, *variation in order*, and *addition*, should be self-explanatory. The *change* category concerns the tendency of copyists to either *substitute* one word for another (example two), or *change* the existing meaning of a word to another meaning (example one).

The following charts show the results of the examination of these 13 witnesses. The first table is arranged by date of copying and lists the oldest manuscripts first. Remember, both modern and early scholars have disallowed these changes.

Copyist Differences: John 1-11

| Manuscript | Omits | Changes | V.I.O | Adds |
|-------------------|--------------|----------------|--------------|-------------|
| Codex B | 53 | 47 | 11 | 12 |
| Aleph | 227 | 168 | 59 | 88 |
| W | 134 | 114 | 29 | 93 |
| D | 175 | 245 | 103 | 168 |
| E | 38 | 70 | 0 | 11 |
| 461 | 37 | 23 | 2 | 5 |
| 700 | 23 | 57 | 3 | 16 |
| 76 | 15 | 25 | 5 | 46 |
| 440 | 50 | 31 | 3 | 31 |
| 538 | 62 | 108 | 5 | 17 |
| 1278 | 53 | 20 | 12 | 17 |
| 903 | 115 | 105 | 10 | 45 |
| 962 | 13 | 23 | 3 | 8 |

The preceding chart clearly indicates that the older manuscripts contain more changes than the later witnesses. For example, Aleph, of the Alexandrian family, omits 227 words, changes 168, varies the word order 59 times, and adds 88 words to the text accepted by all.

The table slightly misleads as to Codex B's wording variations. Since modern scholarship frequently follows Codex B when it opposes the King James, its modifications could not often be compared.

Is it true, then, that copyists frequently add words to the text, as asserted by Westcott and Hort (and still followed by modern scholarship)? The next table displays the manuscripts so that the one with the most additions (in words) stands first.

Copyist Additions: John 1-11

| Manuscript | 0 | 20 | 40 | 60 | 80 | 100 | 120 | 140 | 160 | |
|------------|-------------|----|----|----|----|-----|-----|-----|-----|-----|
| D | <div></div> | | | | | | | | | 168 |
| W | <div></div> | | | | | | | | | 93 |
| Aleph | <div></div> | | | | | | | | | 88 |
| 76 | <div></div> | | | | | | | | | 46 |
| 903 | <div></div> | | | | | | | | | 45 |
| 440 | <div></div> | | | | | | | | | 31 |
| 538 | <div></div> | | | | | | | | | 17 |
| 1278 | <div></div> | | | | | | | | | 17 |
| 700 | <div></div> | | | | | | | | | 16 |
| Codex B | <div></div> | | | | | | | | | 12 |
| E | <div></div> | | | | | | | | | 11 |
| 962 | <div></div> | | | | | | | | | 8 |
| 461 | <div></div> | | | | | | | | | 5 |














We see that the manuscripts that add the most are the oldest in date of copying. This contradicts the nineteenth century axiom that copyists continually added words to the text. Manuscript 962, copied in A.D. 1498, 1150 years after Codex B, has fewer additions. And 461, copied A.D. 835, adds only five words. Obviously, this rule is not a sure thing.

In fact, the only witnesses that really exhibit this trend are Codex D, W, and Aleph, strong witnesses for the modern Greek text. Codex B, as we mentioned before, is really not as good as it seems. Modern scholarship bases its text on Codex B.

But do the modern scholars, themselves, always follow the rule that additions are most likely the work of copyists? No. On the authority of both Aleph and Codex B, they add 14 words to the King James text in the first 11 chapters of John. They insert another nine words on the authority of Codex B. Five more come from Aleph.

But what about the omission of words? Could this be a common mistake? The following table shows the number of omissions (in words) of each manuscript from the approved text.

Copyist Omissions: John 1-11

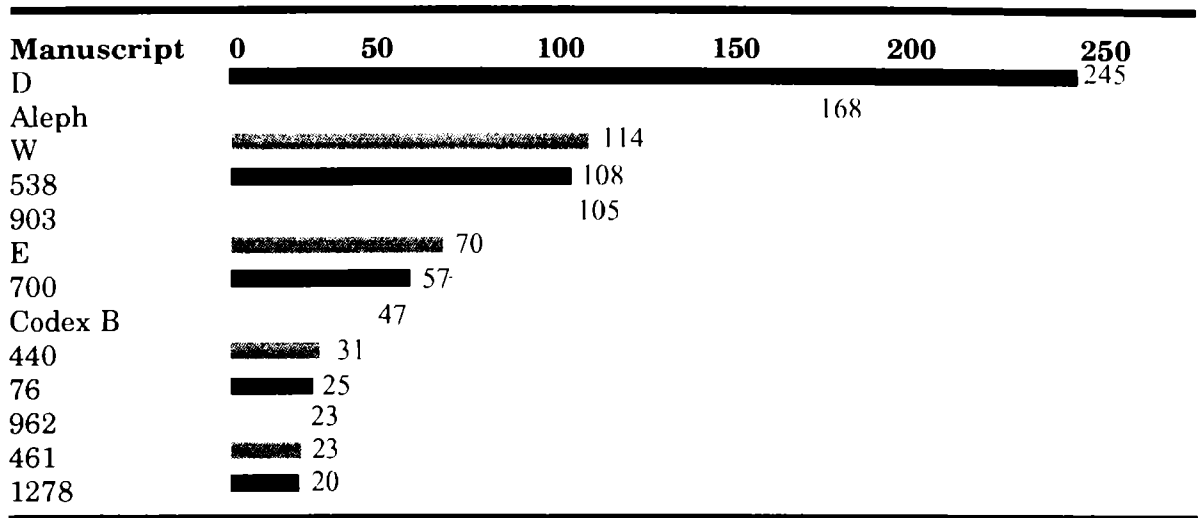
| Manuscript | 0 | 50 | 100 | 150 | 200 | 230 |
|------------|---|----|-----|-----|-----|-----|
| Aleph |  | | | | | 227 |
| D |  | | | | | 175 |
| W |  | | | | | 134 |
| 903 |  | | | | | 115 |
| 538 |  | | | | | 62 |
| 1278 |  | | | | | 53 |
| Codex B |  | | | | | 53 |
| 440 |  | | | | | 50 |
| E |  | | | | | 38 |
| 461 |  | | | | | 37 |
| 700 |  | | | | | 23 |
| 76 |  | | | | | 15 |
| 962 |  | | | | | 13 |

Once again the oldest manuscripts omit the most. However, some of the later witnesses are close behind. Plainly, the omission of words is a clear copyist habit (at least in some manuscripts), whether from mistake or by design. Even modern scholars will admit, at times, that the Alexandrian text suffers from editorial "pruning" (Metzger 1971, 167, Lk. 17:23). If facts have any validity concerning New Testament variations, then this clear characteristic should be considered.

Do modern scholars use this copyist trend to help decide the text of the New Testament? No. On the authority of the Alexandrian and Western witnesses (Aleph, W, D, and Codex B), modern scholarship omits 224 words from the King James in John.

What about changes? This is the substitution of one word for another or a change made to the meaning of a word (or words). The next table shows the number of such alterations to the approved text by the 13 manuscripts.

Changes: John 1-11

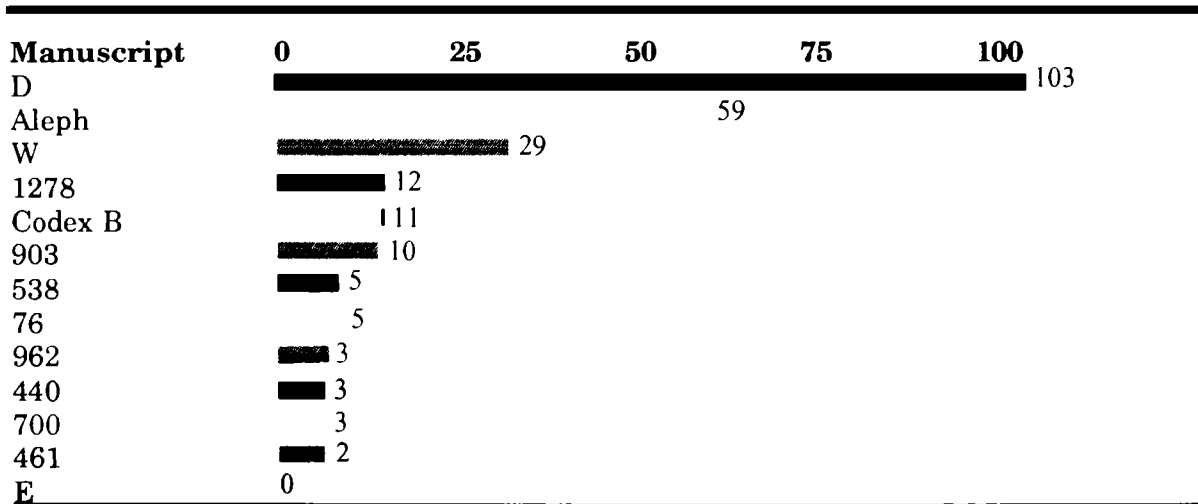


Again, we see that the greatest amount of change occurs in the text of the oldest manuscripts. But 538 and 903 also display many variations due to change (mainly from the confusion of similar sounding letters; see Chapter 2). Perhaps this is another clue to copyist characteristics, especially in the Alexandrian and Western family.

Do modern scholars take into account the frequency of word change among the manuscripts they value? No. The modern Greek text accepts 157 changes in word meaning on the authority of the Alexandrian and Western family manuscripts.

Let us move on and consider the variations in order:

Variation in Order: John 1-11



It would seem that another copyist characteristic of the Alexandrian and Western families is the variation in order of words. When Codex D or Aleph vary the order of words 103 and 59 times, respectively, the idea that these have occurred by accident is unreasonable. The witness of the later manuscripts shows that mishaps of this type were rare.

Have modern scholars considered this copyist characteristic of the Alexandrian and Western families when determining the text of the New Testament? No. Modern scholars make 81 variations in word order to the text on the authority of the Alexandrian and Western witnesses. This, despite the above attestation that these families make many unauthorized variations in word order.

Conclusion

We have examined the rule that New Testament scholarship should consider the shorter of two competing word variations as the original. We determined that manuscripts of the Alexandrian and Western families (Aleph, B, D, W) often make additions to the true text. Therefore, when considering their testimony, this rule holds some importance.

But the examples show that the omission of words is a more common occurrence, especially in the Western and Alexandrian families. In these manuscripts, the rule that the "shorter" of two variations is the original wording is contradicted.

We also have examined other copyist characteristics. Another outstanding characteristic of the Alexandrian and Western texts is the change of a word, by substitution or other means.

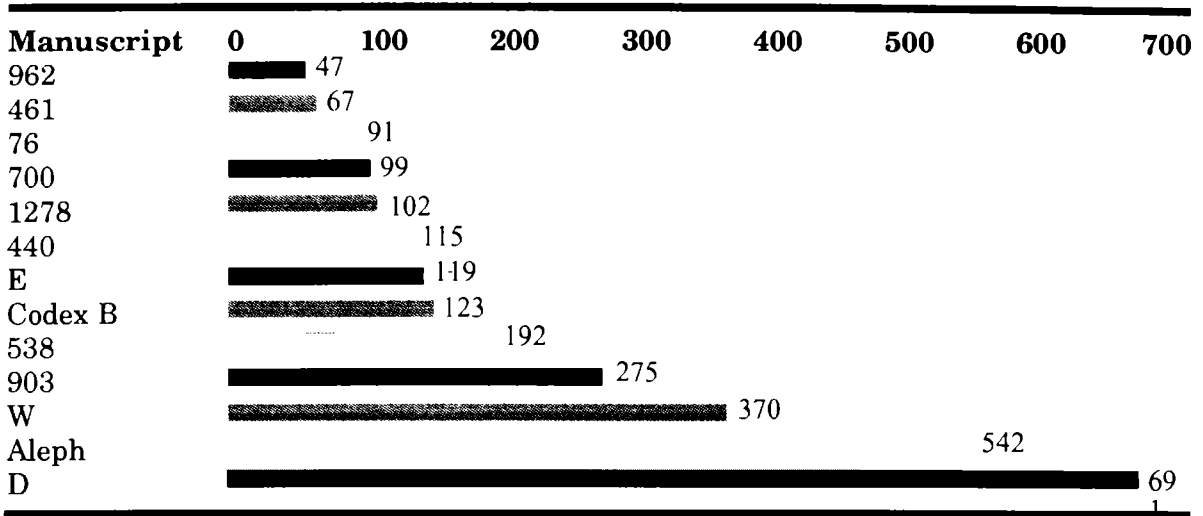
Finally, variation in word order among the manuscripts was examined. Again, the Alexandrian and Western witnesses showed a high incidence of this characteristic.

Modern scholars, despite the importance they place on these rules of internal evidence, tend to ignore the above findings. They accept the addition of 28 words to the King James text of John 1-11. They omit 224 words. One hundred fifty seven alterations of word meaning are also accepted. Finally, they make 81 variations in word order to the text of the King James. All this, even though all four features (addition, omission, change, and variation in order) are strong characteristics of Aleph, W, D, and B.

It is not wise to use wording variations contested by modern scholarship to determine copyist characteristics. The argument over which are the "best" manuscripts tends to dominate. Because we are dealing with a settled text in this comparison, the above examples of frequency in variation can be used as a kind of accuracy gauge to help determine which manuscripts have the least error-prone text. When a witness continually makes unapproved changes where the text is considered to be settled, its authority at points of wording conflict diminishes.

To get an idea of which manuscripts tend to be more accurate, another table was arranged. The following chart lists first the manuscript that has the least variation from the text approved by both modern and King James scholarship.

Total Manuscript Variations: John 1-11



The most accurate manuscript in the first 11 chapters of John is the latest: 962 copied in A.D. 1498. The manuscripts 461 (A.D. 835), and 76 (twelfth century) occupy second and third place.

Codex B and Aleph, the two main witnesses to the modern Greek New Testament, have an eighth and twelfth place ranking, respectively. This is not a stellar performance for these highly favored manuscripts.

Manuscripts that are accurate when tested to a known standard deserve consideration where controversy exists. The modern Greek text (*Nestle-Aland* 26), lists 312 places in John 1-21 where a small handful of manuscripts supports the wording choice. That is, modern scholars have decided that the evidence of from one to 10 existing manuscripts has more authority than all other witnesses at those locations. In almost every instance, the choice of wording comes from either Aleph and Codex B together (with their allies), or Aleph and B separately.

The texts of 962, 461, and 76 (the three most accurate manuscripts in the above table), and the choices made by modern scholars at those 312 locations were compared. Both 461 and 962 knew nothing about these variations that the modern Greek accepts. Manuscript 76 agreed only three times.

This test is not exhaustive since there are other places in John, also based on a handful of manuscripts, that the modern Greek text does not list. However, it is plain that the decisions of modern scholarship (through the first 11 chapters of John) find negligible support among the most accurate manuscripts.

Why is this so? Modern scholarship could reply that 962, 461, and 76 are just good examples of the "revised" text that the church imposed upon its people by overwhelm-

ing authority. The accurate text of these three manuscripts, then, represents a close control on copyists by their superiors. But because no historical facts back this explanation, we can dismiss it as a gratuitous assumption.

What happens when a manuscript like Papyrus 66 (A.D. 200) or Papyrus 75 (mid-third century) agrees with all three of these later witnesses in opposition to the modern Greek text? If 962, 461, and 76 are accurate where tested against a known standard, it is only common sense to respect their witness when supported by the oldest copies of John. At those places where all three later manuscripts find allies in Papyrus 66 or 75 or both, their combined witness pushes the text of 962, 461, and 76 into the second century. No modern New Testament theory proposes a date this early for the phantom revision.

CHAPTER 9

Choose the Wording That Explains the Other Wordings

THE basis for the third rule is this: whether by accident or design, a copyist made an alteration to a verse. If deliberate, the motive was to eliminate a seeming difficulty in interpretation, or to "improve" the original wording.

Sometimes this first change led to one or more other changes. These were either further attempts at improvement, or efforts to make sense out of an alteration that decreased the comprehensibility of a verse.

This process left a number of variations for modern New Testament scholars to ponder. If, however, one variant, (because of its apparent difficulty to understanding or other factors), seems to have been the reason why the other variants were made, it becomes *the wording that explains the other wordings*.

The example below shows the use of rule three. The verse is 2 Corinthians 1:9, as in lectionary 479:

KJ: but we had the sentence of death in ourselves, *that we should not trust in ourselves*, but in God which raiseth the dead.

L479: but we had the sentence of death in ourselves, *not in ourselves*, but in God which raiseth the dead.

The variation in L479 gives the more difficult wording. To say, "we had the sentence of death in ourselves," and then add "not in ourselves," is hard to follow. The Greek reveals the explanation for this variation:

KJ: to apokrima tou thanatou esxekamen [ina me peopithotes *omen*] ef eautois
the sentence of death we have had [that we should not have trust] in our
selves

A copyist wrote down the phrase "tou thanatou esxekamen" ("of death we have had"), looked up to his source copy, and spotted the "-men" of "*omen*" ("trust"). He

apparently thought that was the "-men" of "eskekamen" and continued, omitting "ina me peopithotes omen" ("that we should not have trust"). This left behind "But the sentence of death we have had in ourselves, *in ourselves*, but in God which raiseth the dead," a nonsense wording.

The next copyist, finding this enigma in his copy, made some sense out of it by adding "not" in front of the second "in ourselves." That gave L479's "But we had the sentence of death in ourselves, *not in ourselves*, but in God which raiseth the dead." This, of course, is clearer than "in ourselves, *in ourselves*." Therefore, the wording that explains the other wordings is that of the King James. Its word order led to (1) the omission of "that we should not have trust," and (2) the addition of "not" to make sense of the result.

In Chapter 5, rule three can explain many of the wording variations that Westcott and Hort used for their conflation hypothesis. The pattern of the original text (in the King James), caused omissions by like-ending error in the ancestral text of Aleph and Codex B.

Another example of rule three occurs at Mark 12:21-22, where there are six competing wordings to consider:

Mark 12:21-22 Word Variations

-
- | | |
|--------|---|
| 1. KJ: | And the second took her, and died, neither left he any seed: <i>and the third likewise. (22) And the seven had her and left no seed</i> |
| 2. MV: | <i>...and the third likewise. (22) And the seven left no seed</i> |
| 3. | <i>...and the third likewise. (22) And the seven also likewise had her and left no seed</i> |
| 4. | <i>...and the third likewise took her. (22) And the seven left no seed</i> |
| 5. | <i>...and the third took her. (22) Likewise also the seven and left no seed</i> |
| 6. | <i>...and likewise took her the seven. (22) And left her no seed</i> |
-

Of the six examples, only number five is readily explainable. There, the manuscripts 903 and 700 have harmonized this incident in Mark to the parallel in Luke.

A look at the Greek of two of the above examples reveals which wording led to the other wordings:

-
- | | | |
|-----|-------------------------------|--|
| KJ: | kai o tritos wsautos. | (22) Kai elabon auten oi epta |
| 3: | kai o tritos <i>wsautos</i> . | (22) Kai elabon auten [<i>wsautos kai</i>] oi epta |
| KJ: | and the third likewise. | (22) And had her the seven |
| 3: | and the third likewise. | (22) And had her [<i>likewise and</i>] the seven |
-

Example three (given by Codex A, a fifth century manuscript that originated in Egypt), shows how the addition to a manuscript of "*wsautos kai*" ("likewise and"), to the end of "*elabon auten*" ("had her"), later caused the omission of the modified phrase "*kai elabon auten wsautos.*" This happened when another copyist wrote down the first "*wsautos*" from this altered manuscript. He then saw the second "*wsautos*," and thinking that was where he was to continue from, began writing. Thus he omitted "*kai elabon auten wsautos.*" This omission gave:

"and the third likewise. (22) And the seven left no seed,"

which is the exact wording of the modern versions, supported by Aleph, Codex B, W, and a few other allies. In this example, the addition of "*wsautos kai*" (possibly from a similar addition to Codex A at Luke 20:31, the parallel to this incident) to the original King James text, led to an omission by like-ending in the later Alexandrian manuscripts.

The other three variants in this example show either mixtures of the first three wordings or attempts to harmonize with other Gospel accounts. Almost all manuscripts not listed above, the Syriac witnesses, and many Old Latins support the correct King James.

Acts 15:33/34 presents another disputed passage:

-
- 1. KJ: and after they had tarried there a space, they were let go in peace from
 the brethren *unto the apostles.* (34) [*Notwithstanding it pleased*
 Silas to abide there still] (35) Paul also...
 - 2. MV: ...from the brethren *to those who sent them.* (34)(35) Paul also...
 - 3. ...from the brethren *unto the apostles.* (34)(35)
 - 4. ...from the brethren *to those who sent them.* (34) [*Notwithstanding it*
 pleased Silas that they should remain.] (35) *Paul also...*
-

The modern versions and many manuscripts fail to include verse 34: "*Notwithstanding it pleased Silas to abide there still.*" The modern versions also alter "*unto the apostles,*" to "*to those who sent them.*"

This scene begins in verse 27, where Judas and Silas had been sent to Antioch to give instruction to Gentile converts. Verse 33 then states: "And after they had tarried there a space, they were let go in peace from the brethren unto the apostles." That is, they were free to return to the apostles. To some, this means that *both* Judas and Silas *had* to leave Antioch. If they did so, it is hard to explain how Paul could chose Silas in verse 40, when Silas was not in Antioch.

Scholars, therefore, assert that verse 34 was added to the original to keep Silas in Antioch. Then, Paul could select him for the upcoming journey as indicated in verse 40: "And Paul chose Silas, and departed...." (Metzger 1971, 439). But verse 33 can also mean

that Judas and Silas were both free to go, but Silas stayed behind, as verse 34 states.

A look at example four and the King James, shows the reason for the omission:

KJ: ...*apostolous*. [(34) *edoZen de to Sila epimeinai autou*] (35) *Paulos*...

...apostles. [(34) Notwithstanding it pleased Silas *to abide there still...*

4. ...*aposteilantas autous* [(34) Edozen...*epimeinai autous*] (35) Paulos...

...to those who sent them [(34) Notwithstanding it pleased Silas that they should remain. (35) Paul...

Manuscript C, another Alexandrian family member, provides us with example four. There are two changes here. First, "apostolous" ("apostles") has been modified to "aposteilantas autous" ("to those who sent them"). The second change is from "autou" to "autous" to make verse 34 say: "it pleased Silas that they should remain," instead of "it pleased Silas to abide there still."

The first alteration might have arisen to remove an imagined slur against Paul. Because he was at Antioch, the word "apostles," at the end of verse 33, where Judas and Silas were let go "from the brethren unto the apostles," would not include him. The later alteration of "apostles," to "those who sent them," removes this seeming offense to Paul's apostleship.

A copyist made the second change so that verse 34 would be in accord with verse 33. Both Judas and Silas were let free to go, but Silas decided that "they should remain." This way, there is no difference of opinion among the two.

Once these alterations were made, the inevitable happened. Someone omitted verse 34 by the like-ending error when a copyist went from the "autous" at the end of verse 33 to the "autous" at the end of verse 34, dropping the between words. This gives the modern version rendering.

But both changes did not have to be made:

...apostolous. [34. Edozen de to Sila epimeinai autous]

..apostles. [(34) Notwithstanding, it pleased Silas that they should remain]

Once a copyist had changed the wording to "autous" ("they should remain"), the situation was set up, again, for the omission of verse 34. A copyist went from the "-ous" at the end of verse 33 to the "-ous" at the end of verse 34 and dropped the verse. This gives us the wording of many manuscripts.

In this example, the original wording of the King James was altered by mistake or for clarity. The alteration(s) then led to the omission of the verse. Again, the King James has the underlying original text.

Another example where rule three helps is at John 10:29:

-
1. KJ: My Father, who* has given [them] to me, [He] greater than all is.
 2. MV: My Father, which has given [them] to me all, [It] greater is.
 3. My Father, who has given [them] to me, [It] greater than all is.
 4. My Father, which has given [them] to me all, [He] greater is.
-

In the above translations, the words in brackets do not exist in the Greek but are needed to give the sense of the wording variations.

The King James Greek wording is perfectly clear: "My Father, who has given them [the sheep] to me, [He] is greater than all." Example three is like the King James except for the change of "He" to "it." Example four is "impossible" Greek (Metzger 1971, 232).

This leaves number two, which, according to modern scholarship, is the original. Because the King James passage is so understandable, if it were original, no one would have changed it to example four or two, which are incomprehensible. But since number two is "unexpected" Greek (Metzger, 232), a change to clarify the meaning would be natural. After all, "My Father, which has given [them] to me all, [It] greater is," is a somewhat cryptic saying. However, it can be re-arranged to "That thing which my Father has given to me, [It] greater than all is," to make a little more sense.

The question then becomes, what "thing" did the Father give to Jesus that was "greater than all?"

The key words in this example are "who" or "which," and "he," "it," or "thing." In Greek the words have *gender*, that is, if we say "good boy" or "good girl," the word "good" in Greek would have a *masculine* ending for "good boy," and a *feminine* ending for "good girl." If we said "good thing," the Greek word for "good" would have a neuter ending since "thing" is neither masculine nor feminine.

At John 10:29, "Father" is *masculine*. To read with the King James, both Greek words for "who" and "greater" should be masculine. And they are.

But in the modern Greek text the same two words are neuter and can not be considered to concern the Father. Given in Greek the four examples are:

 *.The King James translates the Greek as "My Father, *which*...." This is perfectly legitimate in English.

-
- | | |
|--------|---|
| 1. KJ: | <i>os...meizwn pantwn</i> who...[he] greater than all is |
| 2. MV: | <i>o...pantwn meizon</i> which...all [it] greater is |
| 3. | <i>os...meizon pantwn</i> who...[it] greater than all is |
| 4. | <i>o...pantwn meizwn</i> which...all [he] greater |
-

Notice that in examples two and three the word for "greater" is "meizon," while in one and four, the word used is "meizwn." "Meizon" means a *neuter* word is greater; "meizwn" has to modify a *masculine* word.

Notice also that the first word in examples two and four is "o" which is *neuter*. But the first word of one and three is "os" which is *masculine*.

In number two and four, the "o" can only refer to an "it" or "thing." "O...meizon" means, "which...[it] greater is," as given in example two. Number four has "impossible" Greek since a neuter "which" is supposed to be modified by a masculine "greater." How did all this confusion come about?

In Greek the sounds for "w" and "o" are identical (see Chapter 2). A common source of variation in manuscripts is this interchange of "o" and "w," which causes no real mischief in most cases. Manuscript E, for instance, makes at least 17 such interchanges in Matthew alone.

What probably occurred in John 10:29, was that an early copyist mistakenly wrote "meizon" (neuter) for "meizwn" (masculine). This gave example number three: "who...[it] greater than all is." As this is ungrammatical, a later copyist altered the masculine "who" to the neuter "which" to match the neuter "meizon." This gave: "My Father which has given [them] to me, [it] greater than all is."

It only remained for a still later copyist to vary the word order from "greater all" to "all greater." The sets up the wording for the modern Greek: "My Father which has given [them] to me all, [it, or this thing] greater is."

In support of this nonsense wording, the scholars can give us only Codex B (which was later changed to example three), most of the Latin versions, an Egyptian version, the Gothic, and two Latin Christian writers. Example four comes from Aleph, Codex D and W, and a few other Alexandrian allies. Example three comes from some minor members of the Alexandrian family. But the oldest witness of all, Papyrus 66, along with all other Greek manuscripts, sustains the King James.

Some could argue that the reverse happened. A mistake turned a neuter "meizon" into a masculine "meizwn." Then the neuter "o" was changed to the masculine "os" to

match the masculine "meizwn." If Codex B were an accurate manuscript, and its wording here made some kind of sense, and if it had support from other accurate manuscripts, then the modern scholars might have a stronger case.

But when we find that its close ally Aleph has "impossible" Greek, that B's other allies go flying off in all directions, that the Syriac, Georgian, Sahidic, and Sub-Akhmimic versions (the last two are Egyptian) know nothing about this, it becomes obvious that the modern Greek wording is simply folly. Again, we see that an alteration to the original King James Greek explains the existence of the other wordings.

Curiously, the editors of most modern translations reject the modern Greek found here and follow the King James.

Matthew 23:26 provides a final example of rule three. Modern versions omit the words in brackets.

KJ: Thou blind Pharisee, cleanse first that which is within the cup [*and platter*],
 that the outside of them may be clean also.

Modern scholars, who adorned Codex B with enough authority to override all other manuscripts in the previous example, now strangely reject its witness. Codex B supports the King James. So does Aleph, all other existing Greek manuscripts (except four), almost all Latin manuscripts, the Syriac versions, and all the Egyptian versions. Instead, the scholars vote to follow the Western family represented by Codex Bezae, even though one of its outstanding characteristics is the omission of words.

A look at the Greek gives no help to the understanding of this variation:

KJ: entos tou poteriou [kai tes paropsidos] ina
 inside of the cup [and the dish] that

If we eliminate the obvious choice of simple error, we cannot explain the omission as a like-ending error. The letters "-iou" and "-idos" would not be easily confused. Perhaps the Latin of the passage from the Latin Vulgate can help:

Latin: intus est calicis [et parapsidis], ut
 inside of the cup [and dish], that

This is more helpful. It appears that an early Latin copyist made a like-ending omission ("-cis" to "-dis"), dropping out "et parapsidis" ("and dish"). The Greeks of the Western family (Codex D is written in Latin and Greek) then altered their text to com-

ply with the error in their Latin side. It is significant that the omission is supported by five Old Latin witnesses (a, e, ff2, r1, r2), and the writings of Irenaeus in Latin.

Jerome's Latin Vulgate, however, supports the King James. This indicates that the words were in the manuscripts he found in Origen's library.

The best explanation for the variation, then, is that it was caused by a simple like-ending error in the Latin, picked up by a few Greek-Latin manuscripts. In other words, a like-ending omission caused the loss of the Latin wording of this passage. Next, a Greek copyist altered his text to match the Latin. In this case, the Latin wording explains the other wordings. Once again, the King James possesses the original Greek.

Conclusion

We have examined rule three of the five grammatical and internal considerations of modern scholarship. The first rule (choose the harder wording) and rule three are sometimes difficult to apply separately, but a good understanding of copyist characteristics enables both to be used to untangle the true wording from the erroneous. The King James contained the true wording in the cases examined.

CHAPTER 10

Because modern scholarship places great importance on the harmonization factor, we will examine it thoroughly.

There are two possible avenues for harmonization of one passage to another. First, a copyist can alter a quotation of an Old Testament verse in the New Testament to the phraseology found in the Old Testament Greek Septuagint translation. Second, someone can modify a New Testament word or passage to that found in another New Testament book. We will look at both.

Harmonizations from the Septuagint

A close study of Old Testament quotations in the New Testament shows that the apostles and Jesus often quoted from the Greek Septuagint translation of the Old Testament instead of the Hebrew original. They probably did this so that Greek-speaking people, few of whom knew Hebrew, could test the claims of Christianity in their own Bibles without having to rely on Hebrew-speaking Jews.

Luke 4:18 gives an example of the use of the Septuagint for a quotation from Isaiah 61:1. The example below presents the Hebrew differences in brackets immediately after the appropriate Greek Septuagint phrase:

The Spirit of the Lord [*Lord God*] is upon me; because he [*the Lord*] hath anointed me to preach good tidings to the meek, he hath sent me to heal the brokenhearted [*to bind up the broken hearted*], to proclaim liberty to the captives, and recovering of sight to the blind [*omit "and...the blind"*], to set at liberty them that are bruised [*+ and the opening of the prison to them that are bound.*]

The rule to avoid "harmonization" comes into play in this passage because the modern versions omit the phrase "to heal the broken hearted." Both the Septuagint and the Hebrew include these words (with slight differences). According to the rule, then, this would be a place where copyists have altered the original Old Testament quotation by Luke in King James manuscripts to that of the Greek Septuagint.

However, most Greek Septuagint manuscripts read "to heal the broken *in heart*" rather than "*broken-hearted*." If the King James manuscripts took this wording from the Septuagint, some of them should agree with this variation.

Furthermore, the Greek witnesses that support the modern versions all come from the same error-prone family: the Alexandrian-Western. Most of the Latin copies, one Syriac manuscript, and the Egyptian versions also support the modern text. All other Greek witnesses, two Old Latin copies (f, r2), the two Syriac versions, some individual Egyptian manuscripts, and Irenaeus support the King James. Without the authoritative revision hypothesis, it is difficult to explain how these disconnected witnesses all conspired to add the same words at the same place.

Modern scholarship uses this rule again at Matthew 15:8. There, the modern Greek omits the words in brackets in this quotation from Isaiah 29:13:

This people [**draweth nigh unto me**], [*with their mouth and*]
honoureth me with their lips; but their heart is far from me.

The Septuagint version does have "draweth nigh unto me," but most Septuagint manuscripts omit "with their mouth and." The King James, at most, could be accused of inserting the first phrase from the Septuagint. But then we could accuse the modern Greek of compliance with the Septuagint by omitting the second phrase.

The parallel place at Mark 7:6 provides the solution for this "harmonization" problem. There, we find the wording: "This people honoureth me with their lips, but their heart is far from me." This is an exact replica of the modern version rendering in Matthew 15:8. Instead of a King James harmonization to the Septuagint, this case is one of the clearest examples of Alexandrian family Gospel harmonization that can be asked for.

We will now move from the Gospels to Paul's writings to avoid confusion on whether a Septuagint or Gospel harmonization is intended. At Romans 4:8, the King James says:

Blessed is the man *to whom* the Lord will not impute sin.

which is a quote from Psalms 32:2. The modern versions change this to read:

Blessed is the man *of whom* the Lord will not impute sin.

This change agrees exactly with the Septuagint, another plain instance of harmonization.

At Hebrews 8:12, the modern versions omit the words in brackets from this quote of Jeremiah 31:34:

For I will be merciful to their unrighteousness, and their sins [*and their iniquities*] will I remember no more.

With the omission, the modern versions read precisely with the Septuagint, another obvious case of harmonization.

At Hebrews 10:16, the modern Greek makes the following alteration (shown in brackets):

I will put my laws into their hearts and in their minds [*mind*] will I write them.

The change from "minds" to "mind" gives the wording of the Septuagint (Jeremiah 31:33).

The next verse (Hebrews 10:17) contains a King James harmonization to the Septuagint, if we follow modern versions. The King James says:

and their sins and iniquities [*will I remember*] no more.

The Greek word underlying the phrase in brackets is identical in both the King James and the Septuagint, but the modern versions have modified it. The difference is difficult to show in English. Basically the King James makes the simple statement that "I (God) will no more remember their sins and iniquities." In the modern versions the meaning is, "I (God) will no more remember (for myself; because of some special advantage to me) their sins and iniquities."

Ten Greek manuscripts, including Aleph and Papyrus 13 (copied in the third or fourth century) uphold the modern versions. All other Greek manuscripts support the King James (Codex B is missing here) including Papyrus 46 (copied A.D. 200), which is most often found allied with the Alexandrian family manuscripts. Is this a case of King James harmonization to the Septuagint or simply a characteristic Alexandrian family alteration?

At Hebrews 10:30, the modern Greek makes the following changes:

vengeance belongeth unto me, I will recompense, saith the Lord [*omit "saith the Lord"*]. And again, the Lord shall judge [*shall judge the Lord*] his people.

Both modifications harmonize the modern versions with Deuteronomy 32:35-36 in the Septuagint. This time Aleph and eight other manuscripts support both harmonizations. Papyrus 13 and 46 agree with this alteration in the first example, but are missing for the second. In any event, the text of the Alexandrian family shows clear harmonization.

At Hebrews 12:26, the modern versions make this change:

saying, Yet once more I shake [*will shake*] not the earth only, but also heaven.

Papyrus 46, Aleph, and 11 more Greek manuscripts support the change from "shake" to "will shake." It is a harmonization to the Septuagint text of Haggai 2:6.

Other modern version harmonizations could be shown, as well as a few where the King James allegedly harmonizes. The point of these illustrations, however, is to show that the so-called oldest and best manuscripts used by modern scholars are full of harmonizations. If harmonization is such a serious thing, why do modern scholars ignore these clear examples in their Greek text?

Furthermore, scholarly resources make no mention of those places where both the King James and the modern versions agree exactly with the Septuagint while other witnesses present a non-harmonizing variation. Shouldn't we follow these manuscripts according to this rule? Modern scholars obviously do not think so. Because they ignore their own rule when it applies to their favorite manuscripts (Aleph and B), they diminish their credibility at instances where they point out alleged King James harmonizations.

Gospel Harmonizations

We will start this section with an instance of supposed King James harmonization of Mark 2:22 to Matthew 9:17 (Metzger 1971, 79). The example below gives the King James wording first. Then comes that of the modern version, and the third that of the parallel place in Matthew:

| | |
|-------|---|
| KJ: | and the wine is spilled and the bottles will be marred. |
| MV: | and the wine is marred and the bottles.... |
| Matt. | and the wine is spilled and the bottles will be marred. |

Although the King James translates each passage differently, the underlying Greek is the same.

The support for the King James includes Aleph as well as all other known Greek manuscripts (except for seven), the Latin Vulgate, the Peshitta Syriac, and one Egyptian version.

Papyrus 88 (copied in the fourth century), Codex B, manuscript 892 (ninth century), and one Egyptian version uphold the modern Greek.

The Western text represented by Codex Bezae and the Old Latin says: "and the wine and the bottles will be marred," omitting "is spilled."

Manuscript L (ninth century), a close ally of the Alexandrians, reads: "and the wine is spilled and the bottles." This resembles the modern Greek except L replaces "is marred" by "is spilled."

So here, among the two families underlying the modern Greek, we find four different wordings. One agrees with the King James, one with the moderns, and the other two are slightly confused. In contrast, an impressive amount of evidence supports the King James. Is this a true case of King James harmonization? Or, is it another example of Codex B and allies' editorial tampering?

Modern scholars believe that the very next phrase of Mark 2:22 has also been harmonized:

But new wine [*must be put*] into new bottles.

The modern Greek omits the words in brackets. Thus, the phrase reads: "but new wine into new bottles." Supposedly, the King James manuscripts added the words "must be put" from the parallel place at Luke 5:38.

Manuscript W, an ally of the Alexandrians, substitutes "they put" for "must be put," taking the words from the parallel in Matthew 9:17. It finds support from two Old Latin manuscripts and one Syriac version and a Syriac manuscript.

The Western text of Codex Bezae, the other Old Latins, and one manuscript of an Egyptian version simply throw up their pens in confusion. They omit "but new wine must be put into new bottles."

Papyrus 88, which sustained the modern versions in the preceding example, now upholds the King James. So does manuscript L, all but two other Greek manuscripts and the Latin Vulgate. The modern versions find support only in Aleph (which has been corrected to the King James) and Codex B.

In both of the above examples, a fourth century witness and 99.9% of all existing Greek manuscripts support the "harmonizing" wording. The "non-harmonizing" variation is backed by Codex B (also of the fourth century) and a few close allies. Is this harmonization? Or, is it editorial improvement (or simple error)?

Look at Mark 1:2. The King James begins by saying, "As it is written *in the prophets*, Behold, I send my messenger before thy face...." The modern Greek says, "as it is written in *Isaiah the prophet*, Behold, I send my messenger before thy face...." However, the words immediately following "in Isaiah the prophet," come from Malachi 3:1. They are not found in Isaiah. Did Mark (or the Holy Spirit) make a mistake here?

The list below exhibits the parallel places in the other three Gospels:

-
- | | | |
|-----|-------|--|
| Mt. | 3:3: | For this is he that was spoken of <i>by the prophet Esaias</i> , saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. |
| | | |
| Lk. | 3:4: | As it is written in the book of the words of <i>Esaias the prophet</i> , saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. |
| | | |
| Jn. | 1:23: | He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said <i>the prophet Esaias</i> . |
-

All three parallel passages identify *Isaiah* (Esaias is Greek for Isaiah) as the prophet who uttered the prophecy concerning the coming of Jesus. So, why shouldn't a well-meaning copyist insert "Isaiah" at Mark 1:2 to match the parallels at the other three places, not realizing that Mark included a prophecy from Malachi before the one from Isaiah?

Similar additions have occurred. The Western family inserts Isaiah at Matthew 1:22: "that it might be fulfilled which was spoken of the Lord by [*Isaiah*] the prophet." This addition finds support by one Syriac version and two Syriac documents, some Latin Vulgate manuscripts, and three Greek manuscripts.

At Matthew 21:4, two Greek, three Old Latin, and one Egyptian manuscript add "*Zachariah*" to identify the prophet's prediction. Some Latin Vulgate manuscripts and one Egyptian version manuscript add "*Isaiah*."

Aleph and four other allies add "Isaiah" to identify a quotation at Matthew 13:35, which really comes from Psalms 78:2. This is truly the harder wording, for who would *add* "Isaiah" at this point? Its removal, however, to avoid possible embarrassment to the Church is easily explained. Perhaps if Codex B agreed here with Aleph, the modern versions would also tell us that Matthew's quotation from Psalms is really found in Isaiah.

Returning to Mark 1:2, Codex B, Aleph, the Western family (including the Old Latin and the Vulgate), possibly 15 other Greek witnesses, and the Egyptian versions, back the modern Greek harmonization. Other supporters include the Christian writers Origen, Irenaeus, Eusebius, and Jerome. Jerome believed that "Isaiah" had been added from a parallel place, but kept it in the Latin Vulgate (Burgon 1896, *Causes*, 114, n. 4). Irenaeus goes both ways and also agrees with the King James. Is this modern version harmonization, or did Mark really make a mistake?

It would help to know more about the tendency of copyists to harmonize before at tempting to answer such questions. The following discussion covers Matthew 22:23-33, and the parallel places at Mark 12:18-27 and Luke 20:27-40. Every location where either the King James (KJ) or the modern versions (MV) apparently change one Gospel account to another will be listed without comment. The symbol KJM or MVM means that an apparent majority of the known manuscripts supports either the KJ or the MV. If both symbols are listed the meaning is that the manuscript evidence is evenly split.

Gospel Harmonizations: Matthew, Mark, Luke

Matthew

| | | |
|--------|------|---|
| 22:23 | KJM: | came to him the Sadducces, <i>which</i> |
| | MVM: | came to him the Sadducces, |
| | | KJM= Lk. 20:27; MVM=like-ending error |
| 22:27 | KJM: | the woman died <i>also</i> |
| | MV: | the woman died |
| | | KJM=Mk. 12:22, Lk. 20:32 |
| 22:28: | KJM: | in the <i>therefore</i> resurrection |
| | MV: | in the resurrection <i>therefore</i> |
| | | KJM=Mk. 12:23; (many mss. omit "therefore") |
| 22:30: | KJM: | nor are <i>given in marriage</i> (ekgamiZontai) |
| | MV: | nor are <i>given in marriage</i> (gamiZontai) |
| | | MV=Mk. 12:25 (MV wording) |
| "" "" | KJM: | but are as the angels <i>of God</i> |
| | MV: | but are as the angels |
| | | MV=Mk. 12:25 |

- 22:32: KJM: God is not *the God* of the dead
 MV: God is not of the dead
 | MV=Mk. 12:27 (MV wording), Lk. 20:38
- Mark**
- 12:18: KJM: and *they asked* him, saying
 MV: and *asking* him, saying
 | KJM=Mt. 22:23, Lk. 20:27
- 12:19: KJM: and *children leave not*
 MV: and *leave not children*
 | MV=Mt. 22:24 (in order of words)
- "" "" KJM: his brother should take *his* wife
 MV: his brother should take *the* wife
 | KJM=Mt. 22:24; MV=Lk. 20:28
- 12:21: KJM: and died, *and neither he left seed*
 MV: and died, *not leaving seed*
 | MV=Lk. 20:31
- 12:22: (see pages 82-83)
- "" "" KJM: last of all *died also the woman*
 MV: last of all *also the woman died*
 | KJM=Mt. 22:27, Lk. 20:32
- 12:23: KJ: in the *therefore resurrection*
 MVM: in the *resurrection*
 | KJ=Mt. 22:28, Lk. 20:33
- "" "" KJM: in...resurrection *when they shall arise*
 MV: in...resurrection
 | Aleph,B=Mt. 22:28; Lk. 20:33; MV=KJ but indicates doubt with note.
- 12:25: KJM: nor are *given in marriage* (gamiskontai)
 MV: nor are *given in marriage* (gamiZontai)
 | MV=Mt. 22:30 (MV wording)
- "" "" KJM: as the angels *which* are in heaven
 MV: as the angels are in heaven
 | MV=Mt. 22:30 (MV wording)

Chapter 10

- 12:26: KJ: Moses how in *the* (tns) bush
 MVM: Moses how in *the* (tou) bush
 | KJ=Lk. 20:37
- "" "" KJM: Moses *how* in the bush spoke to him God.
 MV: Moses *how* in the bush spoke to him God?
 | KJM=Lk. 20:37
- "" "" KJM: and *the* God of Isaac and *the* God of Jacob
 MV: and God of Isaac and God of Jacob
 | MV=Lk. 20:37 (MV wording); Ex.. 3:6 Septuagint
- 12:27: KJM: He is not *the* God of the dead
 MV: He is not God of the dead
 | MV=Lk. 20:38, Mt. 22:32 (Aleph wording)
- "" "" KJM: but *the* God of the living
 MV: but of the living
 | MV=Lk. 20:38
- Luke**
- 20:27: KJM: which *deny* that there is any resurrection
 MV: which *say* that there is no resurrection
 | Aleph,B=Mt. 22:23; MV=KJ but indicates doubt.
- 20:30: KJM: and the second *took her*
 MV: and the second
 | KJM=Mk. 12:21; MV=Mt. 22:26
- "" "" KJM: took her and he died childless
 MV: omits
 | MV=Mt. 22:26
- 20:31: KJ: the seven also: *and* they left no children
 MVM: the seven also: they left no children
 | KJ=Mk. 12:22
- 20:32: KJM: Last *of all* died also *the woman*
 MV: Last *also the woman* died
 | KJM=Mt. 22:27; MV=Mk. 12:22 (MV wording)
- 20:33: KJM: *in the therefore* resurrection
 MV: *the woman, therefore,* in the resurrection
 | KJM=Mt. 22:28

- 20:34: KJM: And Jesus *answering* said unto them
 MV: And Jesus said unto them
 | KJM=Mk. 12:24; MV=Mk. 12:24 (MV wording)
- "" "" KJM: and are *given in marriage* (ekgamiskontai)
 MV: and are *given in marriage* (gamiskontai)
 | MV=Mk. 12:25 (KJM wording)
- 20:37: KJM: and *the* God of Isaac and *the* God of Jacob
 MV: and God of Isaac and God of Jacob
 | MV=Mk. 12:26 (MV wording); Ex. 3:6 Septuagint

In the first example, a like-ending error caused the omission of "which." At Matthew 22:28, many manuscripts omit the "therefore" altogether; the modern versions harmonize at Mark 12:23 to this shorter wording.

At Matthew 22:30, Mark 12:25, and Luke 20:34 for the phrase "given in marriage," the King James gives a different word at each Gospel. The modern Greek, however, has the same word in Matthew and Mark, and harmonizes in Luke to the King James wording of Mark.

At Mark 12:23 (second example) and Luke 20:27, the modern Greek prints the King James wording, but in brackets, which indicate "doubtful authenticity" (*Nestle-Aland, Novum Testamentum Graece*, ed. 26, 44). The doubt exists because of the "generally high reputation of the witnesses that attest the omission," (Metzger 1971, 110, on Mark 12:23), and "the very much superior external attestation supporting [the omission]," (Metzger 1971, 171-172, Luke 20:27).

If we compile the statistics of these 29 examples they show the following:

KJ and MV Harmonizations

| Group | 0 | 5 | 10 | 15 | 20 |
|---------------|------------------------------------|---|----|----|----|
| KJM: | <div style="width: 60%;"></div> 6 | | | | |
| KJ: | <div style="width: 30%;"></div> 3 | | | | |
| KJM & MV: | <div style="width: 50%;"></div> 5 | | | | |
| MV: | <div style="width: 80%;"></div> 14 | | | | |
| KJ,KJM Total: | <div style="width: 70%;"></div> 14 | | | | |
| MV Total: | <div style="width: 95%;"></div> 19 | | | | |

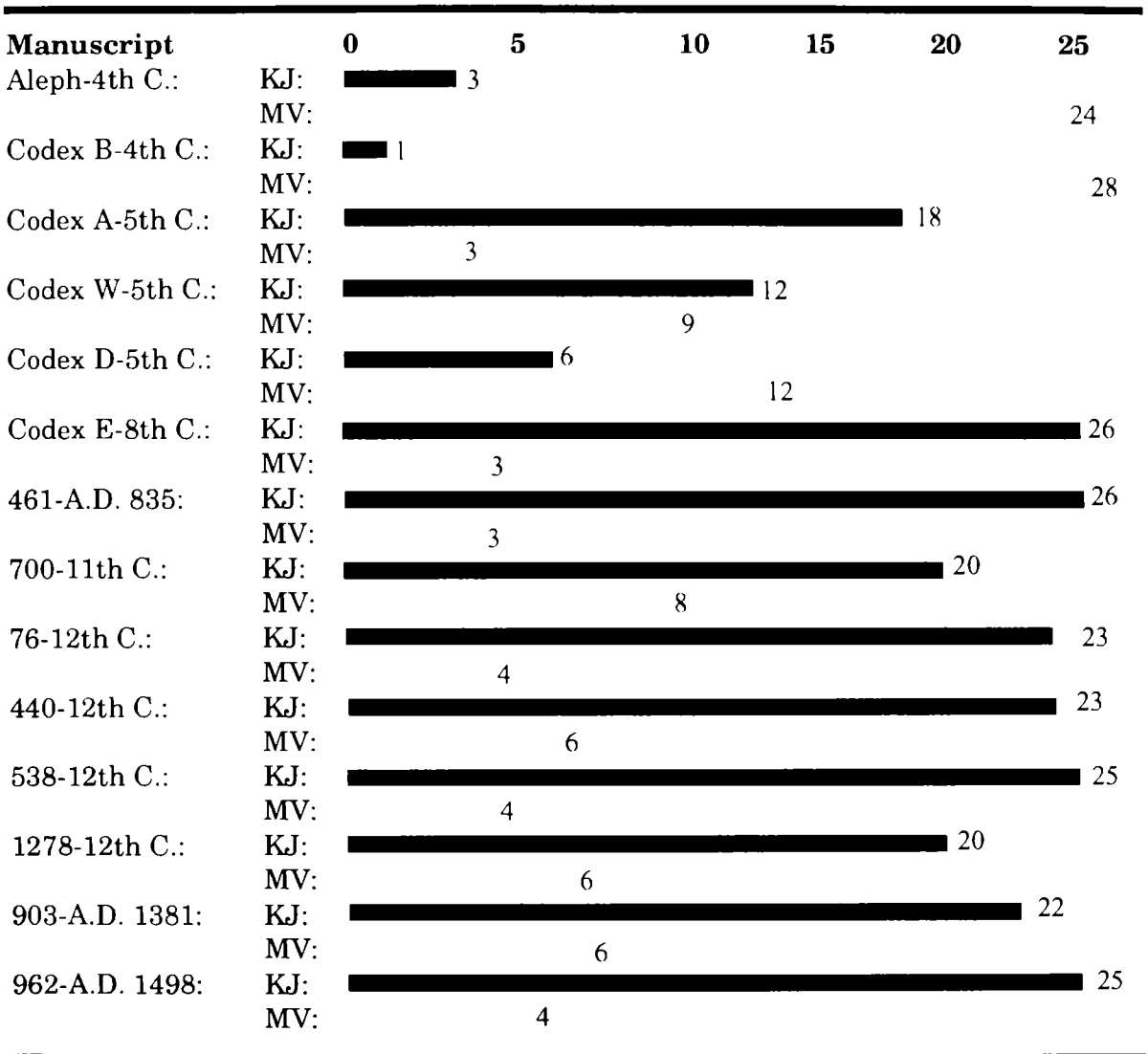
The totals for the KJ include the KJM amount (six), the KJ amount (three), and the KJM & MV amount where both can be accused of harmonizing with different gospels (five). The MV total is derived the same way.

Under the same principles, if the King James has harmonized some Gospel incidents, the modern versions are equally guilty. However, of the alleged King James

instances, six of the 14 involve places where the King James includes a word or words found in a parallel passage that are omitted by the modern Greek. Three of the 14 involve changes in word order. In Chapter 8, where the rule to choose the shorter wording was discussed, we determined that the omission of words and the change in word order are both outstanding characteristics of the manuscripts favored by modern scholars. With that knowledge, it is unreasonable to attach any importance to these nine supposed King James harmonizations.

The following chart displays the amount of support among 14 manuscripts for each of the 29 incidents of harmony/non-harmony shown above. Sometimes a witness will give a third wording, or is missing, so the numbers will not always add up to 29.

Manuscript Support-KJ and MV



This chart shows the strong support given for the King James at the places of alleged harmony and non-harmony. The manuscripts E and 461 provide the highest agreement. They uphold the King James 90% of the time. Next comes the manuscripts 538 and 962, with an 86% showing of support.

Codex B (97% rating), followed by Aleph (83%), and Codex D (Bezae) with a 41% agreement present the highest level of agreement for the modern versions. Again, it is evident that the modern Greek New Testament depends almost exclusively upon Codex B and Aleph.

What about the instances where the King James finds slight support? At the first, (Mark 12:23, first example), manuscripts 76 and A, an unknown number of other Greek manuscripts (approximately 30-40%), along with the Latin Vulgate and the Old Latin Veronensis sustain the King James' addition of "therefore." Because copyists tended to omit words, the King James is probably right to keep it.

The second lightly supported place is also in Mark at 12:26 (first example). There, the article before "bush" is in dispute. Either choice makes good grammatical sense. The King James is upheld here by the manuscripts D, W, and 700, and an unknown number of other Greek witnesses, but has less backing than the first example.

At the third instance (at Luke 20:31), manuscript W, the same percentage of other Greek manuscripts as in example one, and the Latin Vulgate support the King James. Again, this is an ancient wording much like the second example.

Notice that the fifth century manuscript A (missing in Matthew) gives strong support to the King James and the later manuscripts. Because these later copies are not descendants of manuscript A, and A is an Egyptian manuscript (Swete [1914] 1989, 126), their concurrence in so many places gives independent witness to the ancient age of their agreement.

Remember back in Chapter 8 where we attempted to find the most accurate manuscripts for the first 11 chapters of John? The top three winners were 962, 461, and 76. The same three manuscripts agree here with the King James 86%, 90%, and 79% of the time, respectively. Such a high agreement among three distinct witnesses, copied in different centuries, indicates how careful Greek copyists were as they handed down the text of the King James.

The previous examples do not show one interesting feature of this discussion. There are places where both the King James and the modern versions apparently harmonize to another Gospel, but other manuscripts give a non-harmonious wording. A few instances are given below:

Non-Harmonious Wordings

Matthew

| | | |
|--------|------|--------------------------------------|
| 22:24: | KJ: | if anyone <i>should</i> die |
| | 903: | if anyone <i>shall</i> die |
| 22:28: | KJ: | therefore <i>in the</i> resurrection |
| | E: | therefore <i>in any</i> resurrection |

Mark

- 12:19: KJ: that his brother *should* take his wife
76: that his brother *should also* take his wife
- 12:23: KJ: In the resurrection therefore, when they shall rise, whose wife shall she be of them? For the seven had her to wife.
903: For the seven had her to wife. In the resurrection therefore when they shall rise, whose wife shall she be of them?
-

In these four places, if the rule to avoid harmonization is really that important, then modern scholars should modify both the King James and the modern versions because they harmonize to other Gospels. But such instances find no deliberation by New Testament scholars.

There are other cases where other manuscripts harmonize, but not the King James or modern versions.

Harmonious Wordings

Matthew

- 22:23: KJ: Sadducces, which say *there is not a resurrection*
76: Sadducces, which say *a resurrection there is not*
- 23:28: KJ: for they all had her
440: for they all had her *as wife*

Mark

- 12:20: KJ: now there were seven brothers
700: now there were *with us* seven brothers
-

If we conducted a search and found four or five other witnesses that agreed with 76, 440, or 700, would this mean that these examples should be considered as possibly original? (The Old Latin manuscript Veronensis supports the example for Mk. 12:20.)

In both of the preceding examples where we could say that both non-harmonizing and harmonizing have happened, the copies responsible have little support among other witnesses. Consequently, early and modern scholars have ignored their testimony.

Why, then, do the identical situations, when found only in Aleph and Codex B and a few allies, suddenly assume importance to the modern scholar? In preceding chapters we have seen how error prone and inaccurate these old manuscripts are. Often manuscripts of the same age as Aleph and B agree with the King James in opposition to Aleph and B. Yet modern scholars still assert that Aleph, and especially Codex B, are superior witnesses ("B is by far the most significant of the uncials," Aland 1987, 107). Why?

Choose the Wording That Most Matches the Author's Style

This rule is the most speculative of them all. Supposedly, by making a careful study of the words used by a writer, scholars can make decisions about which of two or more variants is most likely the original.

To illustrate, Mark uses the word "immediately" (also translated as "straightway," "forthwith") 40 times in his Gospel. We could then conclude, using this rule, that the use of "immediately" is a characteristic of Mark's writing.

However, in the Gospel of Mark, the modern Greek text, on the authority of the Alexandrian witnesses Aleph and B and a diverse handful of allies, excises this word four times. Yet, if this rule means anything at all, "immediately" should be included, especially since we know that these manuscripts commonly omit legitimate words of scripture.

The most famous piece of scripture that is disparaged using this rule, is Mark 16:9-20. This passage is missing in three Greek manuscripts; Aleph, Codex B, and the twelfth century witness 304. One Old Latin copy, one Syriac manuscript, many manuscripts of the Armenian version, and two manuscripts of the Georgian version also omit these verses.

Four other Greek manuscripts, one Old Latin copy, the margin of a Syriac version, and several Egyptian and Ethiopian manuscripts present another version of Mark 16:9-20. In these manuscripts (except the Old Latin), the regular rendering of the 12 verses is also included. Codex W gives a third version of Mark 16:9-20.

Obviously, at one time, a manuscript lost a page containing the last verses of Mark (manuscript 2386 of the twelfth century is so affected). Because Mark seemed so incomplete without an ending, a few copyists tried to add one of their own making.

It was also the custom of the early church to mark out sections of scripture to be read on certain days. One section ended exactly where the missing verses should begin.

The lectionary L846, copied in the seventh or eighth century, exhibits this clearly. It is mutilated, but the first page begins at Matthew 28:1 and runs through 28:9. Then, it jumps to Mark 16:2 and continues on through 16:8, ending exactly where Aleph and B also end.

Next, L846 gives us Luke 24:1-12, then John 20:1-18, moves to Matthew 28:9 to the end, and finally returns to Mark 16:9 to finish that book. If a harmonist divided an early copy the same way, and the last few pages were lost, a copyist could believe that the book ended there. This would cause the production of a copy without the last 12 verses of Mark.

There are other minor arguments used to deny authenticity to these verses. Nevertheless, the support for their being the original is overwhelming. All other Greek, Latin, Syriac, Egyptian, Ethiopian, and Georgian manuscripts include the verses.

Of Christian writers, Irenaeus, Tertullian, and Justin Martyr (all of the second century) quote from the passage. Hippolytus, the *Acta Pilati*, the *Apostolic Constitutions*, and Celsus (of the third century) also give support for Mark 16:9-20. The fourth century writers Aphraates, Eusebius, Macarius Magnes, Didymus, Leontius, Jerome, Cyril of Jerusalem, Epiphanius, Ambrose, Augustine, and Chrysostom do the same (see Burgon 1896, *Traditional*, 301-302 for a complete listing).

Even the copyist of Codex B indicated something was amiss here. After the end of verse eight, he left a whole column blank, something he does in no other part of the manuscript (Scrivener 1894, 2:337).

Nevertheless, modern scholarship insists that these verses are spurious. One of their main arguments is the "style" of Mark found in the disputed verses. There are 11 words or combinations of words that appear here only and are not used elsewhere in Mark (Metzger, 125).

However, pages 698 to 710 of Thayer's *Greek-English Lexicon of the New Testament* lists hundreds of words used only by a single writer of the New Testament. A check of the first 19 of 137 such words (not found anywhere else in the New Testament) that are used by Matthew, gives us 11 that are used only once and only by that writer. They are:

Once-used Words in Matthew

| Verse | Greek | English Meaning |
|--------------|--------------|------------------------|
| 17:27 | agkistron | hook |
| 27:4 | aima athwon | innocent blood |
| 27:24 | athwos | innocent |
| 9:20 | aimorroew | issue of blood |
| 12:18 | airetZo | I have chosen |
| 15:16 | akmen | yet |
| 13:48 | anaBiBaZo | drew to shore |
| 23:23 | anethon | anise |
| 22:5 | apagxo | hanged himself |
| 27:24 | aponipto | washed |
| 28:34 | Basanistes | tormentors |

Are the verses in Matthew that contain these once-used words under suspicion? No; Aleph and B include these verses.

What of the hundreds of other words, that appear only once in the writing of each apostle? Do they also cast doubt upon the verses or phrases that contain them? Only if Aleph and B do not include these words or exchange them for another do modern scholars use this argument.

Really, modern scholarship should have discarded this "defense" against the last 12 verses of Mark long ago. Dean John W. Burgon in his book *The Last Twelve Verses of the Gospel According to St. Mark* exploded the whole argument of using Mark's style in this passage to denigrate these verses. His book was published in 1871, ten years before Westcott and Hort issued their modern Greek text.

Perhaps the most fitting comment to close the discussion of the last rule of "grammatical and internal" factors, is this one by Frederick H. A. Scrivener on page 2:342 of his *Plain Introduction*:

With regard to the argument against these twelve verses arising from their alleged difference in style from the rest of the Gospel, I must say that the same process might be applied-and has been applied-to prove that St. Paul was not the writer of the Pastoral Epistles (to say nothing of that to the Hebrews), St. John of the Apocalypse, Isaiah and Zechariah of portions of those prophecies that bear their names. Every one used to literary composition may detect, if he will, such minute variations as have been made so much of in this case, either in his own writings, or in those of the authors he is most familiar with.

Conclusion

We have explored all five of the grammatical and internal rules used by modern scholarship to determine which of two or more variants is the original. A careful analysis reveals that the rules are often ignored when Aleph and Codex B and their allies differ from the King James. That is, when the "best" witnesses give the longer wording, or harmonize one incident to another, or give the easier wording, they are almost automatically assumed to be right. We have also seen that the "best" witnesses have the habitual characteristic of omitting words erroneously and of altering word order. These trends are also frequently disregarded.

One of the basic principles of textual criticism is that "A constantly maintained familiarity with New Testament manuscripts themselves is the best training for textual criticism." (Aland 1987, 276). By now, we are familiar with actual New Testament manuscripts. By using their characteristics, we can conclude that, where the text is approved by modern and early scholarship, the most accurate manuscripts are those that support the King James.

But what about the instances where the King James and modern versions stand opposed? If manuscript characteristics have any real significance, the most accurate witnesses should have a strong say here, too. But modern scholarship echoes a familiar refrain in opposition to that premise: the later King James copies have all descended from an authoritative revised text.

CHAPTER 11

The Standard Byzantine Text: Revisited Again

THE discovery of third century manuscripts such as Papyrus 66 and 75 that contained wording agreements with the King James, opposed by the fourth century manuscripts Aleph and B, demolished the nineteenth century conjectures that the text of the later manuscripts came from Lucian or a band of unknown fourth century scholars. For the combined concurrence of Papyrus 66 and 75, the King James, and manuscripts such as 962, 461, and 76 in favor of expressions rejected as "late" by nineteenth century scholarship proved that these wordings were current both in Egypt and in the mainstream tradition manuscripts at A.D. 200. Even one of the modern followers of Westcott and Hort has admitted that the presence of a mixed text (containing both King James and modern version wordings) in the earliest Egyptian manuscripts, invalidates Westcott and Hort's official revision hypothesis (Aland 1965, 335-337). Mixture can not come before the two separate components are available.

But modern scholars did not re-think the whole issue. Instead of lifting modern New Testament scholarship out of the rut of nineteenth century guesswork, they contrived a new-old supposition. *The Text of The New Testament* explains:

Major revisions of Greek manuscripts must certainly have occurred toward the end of the third or the beginning of the fourth century (probably during the forty years of peace between the end of the Decius-Valerian persecution and [A.D.] 303). It was then, for example, that the Koine text first took form in Antioch.... (50-51)

In Antioch the early form was polished stylistically, edited ecclesiastically, and expanded devotionally. This was the origin of what is called the Koine text, later to become the Byzantine Imperial text. Fourth century tradition called it the text of Lucian....The exegetical school of Antioch, where students of Origen's theology and Arians maintained a well-organized center, provided bishops for many dioceses throughout the East (here again a knowledge of church history is indispensable for understanding the history of the text). Each of these bishops took with him to his diocese the text of Lucian (i.e., the Koine text), and in this way it rapidly became very widely disseminated even in the fourth century. (64-65)

Apparently, pure assumption provides the backing for the above conjecture (as the book presents it). It presumably relies on the solitary hint from Jerome, that Lucian worked on the New Testament. However, Lucian is associated in history with the Old Testament Greek Septuagint translation, not with a New Testament revision. For his Septuagint revision, he followed Origen, an Alexandrian figure (Aland 1987, 177). Origen's quotes often support the text found in Aleph and B. But let us look closer at the known history of Antioch to see if the modern view has any historical validity.

A Short History of Antioch

The early Christian history of Antioch includes the life of the Gnostic heretic called *Menander*. Other Gnostics followed him, such as *Saturninus* and *Basilides*. The later transmitted his heresy to Alexandria, Egypt, sometime before A.D. 138 (Downey 1961, 290- 291).

Cerdo, also a Gnostic, was the next figure at Antioch. He traveled to Rome (A.D. 138-144) and spread his ideas to *Marcion* (Downey 1961, 291). Marcion was the great heretic that separated the Old Testament from the New.

Theophilus, the head of the Antiochian church from A.D. 169-188, was orthodox and began to develop Christian theology. During his time (around A.D. 172) *Tatian's* ideas found favor (Downey 1961, 302). Tatian, you will remember, combined the four Gospels into one continuous narration. He also reportedly held to a "docetic" doctrine (that Christ was a phantom).

Origen visited Antioch around A.D. 231 at the request of the mother of the Syrian emperor who wanted to learn about Christianity.

Hard times came to Antioch during the *Decian* persecution (A.D. 249-251). After it was over, the new leader of the Antiochian church was *Fabrus*. He supported the Roman presbyter *Novatian* (a rival to Pope *Cornelius* of Rome), who separated from the Christian church because of doctrinal disagreements (Brown 1984, 198).

During the year A.D. 256, the Persian army captured Antioch. The Roman leader, *Valerian*, involved in heavy persecution of the Christian church, counter-attacked, won the city back, but was then captured. Antioch fell again to the Persians in the year 266 (Downey 1961, 310-312). The new rulers appointed *Paul of Samosata* as bishop.

Paul taught that Jesus was God because of his baptism by the Holy Spirit, not because he was of the same substance of God (Brown 1984, 98). The church condemned him as a heretic in 268. However, he continued as Bishop until the Roman emperor *Aurelian* recaptured Antioch in 272.

Sometime during this period, *Lucian* became a figure in Antioch. Famous as a scholar and for his Christian way of life, he apparently developed the heresy called *Arianism* (the idea that Jesus is not truly God). Whether this was his idea alone or that of a strong current of thought in Antioch is not clear. But, "it seems plain that Arianism, as exemplified in Lucian's disciples, was of Antiochene origin--Eusebius of Nicomedia, Mars of Chalcedon, Theogni of Nicea, Asterus the Sophist, Athanasius of Anagabus, and Leontius and Eudoxus of Antioch were Lucian's pupils--and Arians." (Downey 1961, 340.)

Evidently, the Church excommunicated Lucian for his beliefs. He was out of communion with three Antioch bishops who ruled from 268-303 (Downey 1961, 341). He must have been reaccepted, however, for he died as a martyr during *Maximinus'* persecution in the year 312. His pupils were bishops in the A.D. 320-330 time span.

Persecution came again to the Christian Church in A.D. 303. Churches were demolished, and copies of scripture were destroyed (Scrivener 1894, 2:266). Antioch and other regions suffered greatly. *Constantinus 1*, Roman emperor of Britain and Gaul, refused to demand that Christians give up their scriptures (Jones 1961, 49). By A.D. 312, the last great Christian persecution ended.

The Standard Antiochene Text

From the above short account, we see that heresy played an important role in the church history of Antioch. What effect this had on Antioch's reputation among church leaders in other areas who had to fight these heresies is not known. It could not have been positive. It is also not clear why a non-Antiochian church would accept a radically different New Testament ("polished stylistically, edited ecclesiastically, and expanded devotionally"; see page 105) simply because an Arian bishop brought it.

Let's take a closer look at Lucian. Possibly inspired by Origen's speculations, he laid the foundation for Arianism, one of the great heresies of Christianity. If, as stated above in *The Text of the New Testament*, Lucian's revised text ever existed, its characteristics would depend upon Lucian's theology at the time of revision. That is, if he revised it while excommunicated, the possibility that he included Arian views cannot be dismissed. Why the orthodox church would then accept the work of a heretic over their traditional received New Testament is difficult to fathom.

But if he did his revision after recanting his previous heresy, his work must have had a close resemblance to the traditional received text. Otherwise, it would have been rejected. Would his Arian pupils then accept the work of their turncoat teacher?*

But let us assume that Lucian (or whoever) did develop a "standard" or "Koine" text. According to the hypothesis, his pupils (Arians) took Lucian's text to their churches and made them the standard to be followed. This happened after the end of persecution in A.D. 312.

History tells us that in Gaul (modern-day Germany, France, and Italy) and Britain the scriptures were not burned with the same fervor as in other Christian regions. It also cannot be assumed that the persecution eliminated all pre-Lucian texts in Syria and Egypt.

Arius*, who of all people, should have supported "Lucian's" revision, inexplicably quotes John 1:18 as "the only begotten **God," instead of the King James' (and presumably "Lucian's") only begotten **Son**." (Scrivener 1894, 2:359; Burgon, *Causes*, 218.) Arius' wording, clearly Gnostic (Letis 1989, 4-7), is found in the modern versions, following P66, P75, Aleph, Codex B, and a few other Greek manuscripts, supposed examples of the "pure" pre-Lucian text.

Therefore, copies of the pre-Lucian text survived the great persecution (Aland 1965, 336). They would have stood out in sharp contrast to the new "Koine" text, if it had been a radical departure from the traditional received New Testament. People would have noticed the difference.

For example, when Jerome's Latin Vulgate began to be used in Africa in place of the familiar Old Latin, at least one congregation made a strong uproar over his change of only one word in the Old Testament book of Jonah (Turner 1931, xv). How much stronger the uproar would be in the Greek church over a "new" text that varied at thousands of places from what was present in their pre-Lucian New Testament. Yet history says nothing about such an upheaval.

An example will put this stumbling block to the acceptance of the modern conjecture into historical perspective. When the English revisors of 1881 brought forth their revised New Testament, based on Westcott and Hort's new Greek text, enormous fanfare followed. In the first four days of availability, book sellers sold two million copies in England. In America, the *Chicago Tribune* and the *Chicago Times* published the entire text in their newspapers (Martin 1975, 154). Bible scholars gave the new version (and its underlying Greek text) near unanimous approval. Bible Societies quickly switched to the new text.

Now, it is over 100 years since the introduction of the *English Revised Version* (and its twin, the *American Standard*). Both are almost impossible to find.

In the meantime, thousands of words have been printed condemning the King James. Westcott and Hort's legacy dominates at 99% of the Bible colleges. Almost every denomination accepts the modern children of the ERV and the ASV.

Despite these negatives, however, the King James Bible is much in demand, and still preached from and believed in. Many congregations have switched to the "new" Bibles, but others have not. Published objections to the modern Greek text are numerous.

But modern scholarship wants us to believe that the opposite reaction occurred in the fourth century. We are supposed to believe that without fanfare, without discussion, without any scholarly approval, without any publicity of any kind, the new "Lucian" version of the New Testament (introduced by Arian bishops) wiped out all memory and use of the pre-Lucian text in less than 100 years.

Is it right to assume that the church-goers of that era were so different from those of this era? Did they, without hesitation, just toss their old manuscripts into the dustbin and cheerily accept the new revision, that varied in thousands of places from what they were used to, and said nothing?

How can we explain this silence? A church-wide conspiracy? The replacement of the "true" text with this new revision by a group of "Lucian text commandos" that crept into church buildings in the dark of night?

Let's imagine that it *was* introduced without any fanfare. How would it ever have overcome the centuries of support behind the manuscripts it was supposed to replace? Even a century's worth of overwhelming propaganda against the King James has not eliminated it from the church.

The "Process" Theory

Some modern scholars have tried to get around the illogicalness of the Lucian* text hypothesis. They propose that the revisors released their text and by some mysterious process, it "gradually" replaced the older, unrevised manuscripts. One possible scenario for this "process," is that as copyists duplicated worn manuscripts, they would replace the old passages with the new--but not all at once. Then, the next copyist (a century or so later) would make further changes. After a few more centuries, this "process" had conformed the majority of manuscripts to this revised text and eliminated almost every "true" wording.

A look at the chart of manuscript variations in Chapter 2, however, shows that these representative manuscripts are not copies of each other. Their text knows little or nothing of the almost unique wordings of Aleph and Codex B, now accepted as the truth by modern scholarship. How prophetic these copyists must have been. They replaced, with the wording of the new revision, only those wordings that were to be declared authentic by nineteenth century scholarship, and left the rest alone.

The "process" theory also can not explain how so-called late manuscripts contain marginal corrections to the supposedly long-lost true text. W.Z. Richards, in his book *The Classification of the Greek Manuscripts of the Johannine Epistles*, found two twelfth century manuscripts containing 1-2-3 John that were so corrected.

Manuscript 222, copied in the fourteenth century, gives the King James type of text in Acts until 25:8. There, it suddenly veers into heavy agreement with the modern Greek until the end of Acts. Did a copyist revising to the "Lucian" text die suddenly of a heart attack and no one was competent to complete his corruption? Or, was that portion of Acts just missing when the separate books of the New Testament were bound together in this copy, and a manuscript at hand was used that agreed largely with modern versions?

Manuscript W, copied in the fifth century in Egypt, soon lost the first five and one-half chapters of John. A later copyist supplied the missing words. Yet his work is clearly of the Alexandrian family, not the Lucianic text. Why did he use the older rejected text in place of the new authoritative standard text?

The books of manuscript W also do not fit the "process" (or "Lucian") text theory. Matthew and the last two-thirds of Luke in W give a text much like the King James. Mark starts off with the "Western" family, then switches to a "Western" family offshoot. Finally, the first one-third of Luke and all of John agrees heavily with the modern versions. Manuscript W, then, must have a pre-Lucian text. And W often upholds the King James instead of the modern versions.

About A.D. 700, an Egyptian copyist wrote Papyrus 74. The surviving pages cover most of Acts and parts of James, 1&2 Peter, 1, 2, 3 John, and Jude. In a sample portion from Acts 4:12 to 7:12, the modern Greek text quotes Papyrus 74 sixty-one times. Three times (5%) P74 concurs with the King James and modern versions while opposing Codex B. Three times (5%) P74 agrees with the KJ against the MV; 31 times (51%)

*Lucian for want of a better name. Also called "Byzantine," "Byzantine Imperial," "Antiochene," "Syrian," and so on.

it supports the MV against the KJ. The rest of the time (39%) it is rejected by both. Yet it was written four centuries after the arrival of the "Lucianic" text (according to the hypothesis). Why wasn't Papyrus 74 brought into compliance with the standard?

The lectionary L846 was copied in the seventh or eighth century. The first portion of this mutilated copy covers Matthew 28:2-9. The modern Greek text opposes the KJ 11 times in those verses; L846 also does so at all but two of those oppositions. One of the two places where L846 disagrees with the modern Greek concerns a grammatical variation. In the other, L846 adds "of the tomb" after "from the door," an addition found in other Egyptian manuscripts.

L846 also sustains the modern versions in the omission of "without a cause" in Matthew 5:22. Its only allies there are Aleph, Codex B, Papyrus 67 (A.D. 200), three Christian writers and Jerome's Latin Vulgate. How did L846 escape the progressive corruption to the authoritative Lucianic text?

Then there is manuscript L, copied in the eighth century, 33 of the ninth, 81 (A.D. 1044), 565 (ninth century), 892 (ninth century), 700 (eleventh century), 1010 of the tenth, 1175 from the eleventh, 1241 (twelfth), 1739 (tenth), 1881 (fourteenth), 2050 copied A.D. 1107, 2030 (twelfth century), 2062 (thirteenth), 2351 (tenth century), 2329 (tenth), and 2495 (fourteenth-fifteenth century) all that, in varying degrees, agree many times with modern versions against the KJ. The papyri P3 and P33 (sixth century), and P60, P59, P11, and P31, all of the seventh century, are clearly of the same strain that originated Aleph and B. Many other fragments and partial manuscripts could be listed from the fourth to the tenth century, that have a heavy mixture between KJ and MV. Somehow, every one of these escaped the gradual corrupting influence of Lucian's revision.

Manuscript 1611 of the twelfth century, copied 800 years after Lucian's pupils spread his revision throughout the church (supposedly), presents an interesting case. In the book of Acts it agrees with the modern versions against the King James over 200 times where the witness of the majority of manuscripts stands in opposition.

A careful study of the examples given in *Nestle-Aland* shows that manuscript 1611 has a high agreement with the Syriac Harclean version. This version was compiled in A.D. 616 using manuscripts from the Antonian monastery in Alexandria, Egypt (Scrivener 1894, 2:26).

Nestle's lists the witness of the Harclean version, alone, 125 times. Manuscript 1611 agrees 109 times, of which 41 are found in few other copies. One hundred fifty examples are given where all the Syriac versions concur. 1611 agrees 114 times, 29 of which are rare. *Nestle's* gives seventy three instances where the Harclean translator marked his text with asterisks. This possibly shows additions made to his base Syriac text. Manuscript 1611 agrees 26 times with this marginal notation; 25 are lightly supported by other copies. Finally, the translator of the Harclean entered variations from other copies into the margin. Eighty-three are listed in Acts, of which eight find a place in 1611. Four are rare.

How is it to be supposed that *this* manuscript has descended from Lucian's revision? In fact, this twelfth century witness takes us back to the seventh century (or earlier) text favored by an Alexandrian monastery.

Without some real evidence, the "process" hypothesis founders. But the same can be said for the modern "Lucianic" or "Byzantine Imperial" notion. It states that a third or fourth century text compiled by mystery figures has generated the majority of existing Greek New Testament manuscripts. Byzantine church history knows nothing of such an event. Perhaps the manuscripts themselves should be heard.

Testing the "Lucian" Text Theory

The fourth century "Lucianic" revision of the New Testament (this will now also be called the "compiled text," as some believe he compiled the revision from older manuscripts) must have included the incident of the woman in adultery found in John 7:53-8:11. Of the existing Greek manuscripts, over 900 contain it. If these later copies have all descended from Lucian's revision, it also must have had the event.

However, the woman in adultery incident poses a problem to the compiled text hypothesis. There are apparently seven different versions of this event in the existing Greek manuscripts. Three of the groups are large and are supported by over 200 manuscripts each, while the other four are smaller and more fragmentary (Hodges, Farstad 1985, xxiv-xxvi). No one group dominates in numbers.

Some examples of the various strands from each group are given below as M1, M2, M3, M4, M5, M6, M7. Group numbers like M1pt or M3pt stand for each side of a group that apparently splits its testimony.

Groups in the Woman in Adultery

-
- | | | |
|-------|-----|---|
| 8:3 | (1) | And the Scribes and Pharisees brought <i>unto him</i> a woman/ KJ; M1pt, M3pt, M5, M6pt, M7 And the Scribes and Pharisees brought a woman/ MV; M1pt, M2, M3pt, M4, M6pt |
| 8:5 | (2) | such should be stoned: but what sayest thou?/ KJ; MV, M1pt, M5, M6pt, M7 such should be stoned: but what sayest thou <i>concerning her</i> ?/ M1pt, M2, M3, M4, M6pt |
| 8:10 | (3) | When Jesus had lifted up himself <i>and saw none but the woman</i> / KJ; M5, M7 When Jesus had lifted up himself, <i>he saw her</i> , and/ M3, M4, M6 When Jesus had lifted up himself,/ MV; M1, M2 |
| "" "" | (4) | Woman, where are <i>those thine accusers</i> ?/ KJ; M5, M6pt, M7 Woman, where are <i>thine accusers</i> ?/ M1, M2pt, M3, M4, M6pt Woman, where are <i>they</i> ?/ MV; M2pt |
-

Which one of the above groupings represents Lucian's original work? Did it reside in groups M1pt, M5, M6pt, M7 at John 8:5? Or, perhaps in groups M1pt, M2, M3, M4, M6pt?

Does the true compiled text lie with group M5, M7 at the first example in 8:10, or is it with group M3, M4, M6, or maybe group M1, M2? Surely we would not see such diversity if there ever was an accepted Church-wide revision that had enough authority to extinguish all other pre-revision manuscripts.

Of course some could argue that these changes happened *after* the revised text had swept through the church in the fourth century. That would mean that many revisions have influenced the standard "Lucianic" woman in adultery episode.

However, the Old Latin manuscripts c (twelfth-thirteenth century) and ff2 (fifth century) support the King James wording "brought unto him," in example one. The Old Latin translation existed in the second century. The Latin Vulgate, of the fourth century, upholds the opposing choice.

In example two, the Latin Vulgate switches support to the KJ (and the modern versions). The other wording agrees with the Old Latin c and ff2.

In example three, the Latin versions apparently support the third alternative (and the modern versions).

For example four, the King James concurs with the Old Latin aur, r1, and r2. The Vulgate manuscripts Fuldensis (sixth century) and Hugo (thirteenth century) also provide backing to the King James. The choice of the modern versions finds support in the Old Latin c and e (fifth century), and the Latin Vulgate witness St. Gall (sixth century).

These four examples are stumbling blocks for the CT conjecturers. Did Lucian (or whoever) follow the text of the Old Latin c and ff2 to compose his Greek? Or, was it aur and r1-2? He could not have used the Latin Vulgate, as Jerome issued it *after* Lucian issued his text.

But the Latin Vulgate manuscripts split also. Have copyists conformed these Vulgate witnesses to different later revisions of the Greek after the Greek was conformed to "Lucian's" text? There is no evidence for that supposition.

But what if these variations of the Old Latin and the Vulgate are simply reflections of ancient variants in *Greek* manuscripts? Since the Old Latin existed in the second century, this makes the underlying Greek very old.

How do the Greek witnesses used in this book compare? The chart below lists the alignments of each at the four examples (the original copyist of 461 omitted the incident).

Greeks at the Woman in Adultery

-
- 1: brought *unto him* a woman/ KJ; 76,538,903,962,1278,E,440
brought a woman/ MV; 700
 - 2: but what sayest thou?/ KJ,MV; E,440,1278 962
but what sayest thou *concerning her*/ 76,538,700,903
 - 3: When Jesus had lifted up himself *and saw none but the woman*/ KJ; (76),E,440,538,
903,962 1278
When Jesus had lifted up himself, *he saw her*, and/(76), 700
When Jesus had lifted up himself/ MV; none

- 4: where are *those thine accusers*/ KJ; 76,E,440,962
 where are *thine accusers*/ 538,700,903,1278
 where are *they*/ MV; none

Notice that manuscripts 76, 538, and 903 form a group at examples one, two, and three but split at number four. The group made up of E and 440 stick together throughout. Manuscripts 700 and 1278 bounce back and forth.

At example three, manuscript 76 is in parentheses and is listed for two examples, because its text combines both: "When Jesus had lifted himself up, he saw her, and saw none but the woman."

If we put these Greek agreements with those of the Latin mentioned before, we see a pattern:

Greeks and Latins at the Woman in Adultery

| Example | Old Latin | Latin Vulgate |
|-----------|-----------------------------|--|
| 1. KJ: | c, ff2; 76,538,903----- | |
| | 962, 1278, E, 440 | |
| MV: | ----- | Fuldensis, St. Gall, Hugo; 700 |
| 2. KJ;MV: | ----- | Fuldensis, St. Gall, Hugo; E,440,1278 962 |
| Other: | c, ff2; 76,538,903----- | |
| | 700 | |
| 3. KJ: | ----- | No Latins----- |
| MV: | c,ff2;-----and----- | Fuldensis, St. Gall, Hugo |
| 4. KJ: | aur,r1,r2; 76,E,---and----- | Fuldensis, Hugo |
| | 440,962 | |
| MV: | c,(ff2?);-----and----- | St. Gall |

In two of the four examples above, the Greek group E-440 follows the Latin Vulgate manuscripts Fuldensis (sixth century) and Hugo (thirteenth).

The Greek group 76-538-903 supports the Old Latin c and ff2 in the first two examples, then splits in the last. There, 76-962 concurs with the Old Latin manuscripts aur,

r1, r2, and the Vulgates Fuldensis and Hugo (along with the Greek group E-440). The manuscripts 538-903, however, drop "those" and agree with neither Old Latin nor Vulgate.

So, the questions come. Where is Lucian's original? The Greek group E-440 twice follows one of the oldest and "best" Vulgate witnesses (Fuldensis), and the official corrected Latin Vulgate of the thirteenth century. The Vulgate translation originated at the end of the fourth century and the manuscripts Jerome used were older still. Has the Latin Vulgate influenced the Greek manuscripts E-440? Or, does the Latin Vulgate just show agreement with the Greek ancestors of E and 440 that pre-dated the Latin?

What about manuscript 76 that follows the Old Latins c and ff2 for the first two examples, then switches to the Vulgate (and other Old Latins) for the fourth? (Or do the Latins follow it?) Did someone correct this copy (after it was generated by Lucian's compiled text) twice to the Old Latin, then to the Vulgate for example four? Or, does it just reflect a Greek base that pre-dated the Vulgate and was used by the ancestor of c and ff2? If so, these basic splits in the Greek existed before the conjectured time of Lucian's revision. They are still preserved in these "later" copies.

Other Problems

Apparently, Lucian's revised text included the woman in adultery event. And, according to modern scholarship, his new revision was so authoritative that it quickly eradicated other "earlier" texts (which presumably omitted these verses). All later manuscripts have supposedly descended from (or have been corrected to) Lucian's revision.

Under those terms, it is difficult to comprehend why over 50 manuscripts from the ninth century on (including 461 copied in A.D. 835) omit the woman in adultery event. Surely manuscripts copied 500 years after Lucian's pupils spread his text throughout the church would contain this incident.

But perhaps the copyists had the option of deleting or changing portions of Lucian's work if they did not approve. That would explain this complication.

Assume, then, that copyists were at liberty to omit 12 consecutive verses in John. It follows that they were also at liberty to ignore any other difference between the official revision and the existing familiar unchanged traditional text. In other words, all existing manuscripts should contain large areas where the older text in Aleph and Codex B survived the changes.

By examining the Greek New Testament manuscripts used in this book, we can check this notion. In the first 11 chapters of John, the modern Greek New Testament gives 144 instances where the support for the modern wording variant is limited to a few manuscripts (always including Aleph and/or Codex B).

The nine later Greek manuscripts were checked at those locations to determine if the above idea, of the freedom of copyists to ignore Lucian's revision, has any basis in fact. The manuscripts 461, E, 440, 903, and 962 had no agreements with the modern Greek. Manuscript 1278 supported the modern Greek at three of the 144 examples. Manuscript 76 agreed twice, and 700 and 538 agreed one time each.

Yet the quickest glance at the text of these witnesses reveals that they preserve other old wordings not approved by modern scholarship. Apparently, Lucian's revision rejected these. The chart below exhibits some:

Old Wordings in John

- 3:20: lest *the deeds of his* should be reprov'd/ KJ-MV
lest *it, the deeds*, should be reprov'd/ 1278, W, P75
lest *the deeds of his that are evil* should be reprov'd/ 76, P66; Old Latin r1
- 4:50: the word that Jesus had spoken *unto him*/ KJ-MV
the word that Jesus had spoken/ 440, P75; Old Latin d l
- 5:7: the impotent man answered him, Sir, I have no man/ KJ-MV
the impotent man answered him, *Yea*. Sir, I have no man/ E,440; Cyril of Jerusalem
- 5:17: But Jesus answered them/ KJ-MV
But Jesus answered them, *saying*/ 903; Old Latin b l r
- 5:19: is able the Son *to do of himself*, nothing/ KJ-MV
is able the Son *of himself to do nothing*/ 1278, W, Vulgate; Old Latin b
- 6:3 And Jesus went up into a mountain, and *there* he sat/ KJ-MV
And Jesus went up into a mountain, and he sat/ 903, Aleph
- 6:15: Jesus...departed *again* into a mountain himself alone/ KJ-MV
Jesus...departed into a mountain himself alone/ #461, E, 1278, 76, 538, W;
Old Latin ff2
Jesus...departed into a mountain himself alone *again*/ 76,538; (Old Latin ff2)
-

Every above variation is easily as old as the third or fourth century. For example, at 3:20, the twelfth century manuscript 1278 supports a variation also found in W (fifth century) and Papyrus 75 (third). The manuscript 76 upholds Papyrus 66 (A.D. 200) and the Old Latins r and l.

At 4:50, manuscript 440 differs from the King James and modern versions with the support of Papyrus 75 and the Old Latins d and l.

John 5:7 reveals the group E-440 in agreement with Cyril of Jerusalem (fourth century) for the addition of "Yea."

At 5:17, 903 upholds the Old Latins b, l, and n. At 5:19, 1278 sustains W, the Vulgate, and the Old Latin b. At 6:3, manuscript 903 supports the fourth century copy, Aleph.

Finally, John 6:15 shows that the omission of "again" is as ancient as the Old Latin ff2 (fifth century) and W. While the manuscripts 461, E, 1278, 76, and 538 all omit, 76 and 538 then add the word after "alone." The Old Latin ff2 also adds the word but *before* "alone."

On pages 112-114, manuscripts 76-538 were part of a group at the woman in adultery episode, that agreed two straight times with the Old Latin ff2. Here is another link between these "later" Greek copies and the Greek base of ff2.

These are all undeniably old variants, much older than the ink and parchment that make up these later witnesses. How did they survive correction to Lucian's compiled authoritative revision? The 144 wordings, chosen by modern scholarship as the true "pre- Lucian" text, fared much worse.

This result suggests that the absence of the woman in adultery incident from some descendants of "Lucian's" revision cannot be attributed to the freedom of copyists to reject or accept his innovations.

Other problems relating to the woman in adultery episode arise when we consider the Gothic and Georgian versions. Bishop Ulphilas translated the Gothic version for the Gothic tribes of Europe, sometime after A.D. 348. Few manuscripts have survived and those that did are fragmentary and date from around A.D. 500.

Bishop Ulphilas used a "Lucianic" type manuscript from Antioch or Constantinople for his translation (Swete [1914] 1989, 118). Yet it, too, omits the woman in adultery incident. Perhaps Bishop Ulphilas forgot to follow the new authoritative revision.

The Georgian version was translated soon after the invention of the Georgian alphabet around A.D. 400. The three oldest surviving copies of the Gospels (copied in the years 897, 913, and 995) also omit the woman in adultery episode. Surely, the Georgian missionaries would have used the latest "official" text for their new converts.

In conclusion, the woman in adultery incident is a clear stumbling block for the Lucianic compiled text hypothesis. An official standard text would have corrected the many variations present in manuscripts of the time. The hundreds of descendants from this corrected standard would present a more unified text than the evidence shows.

But if John 7:53-8:11 were not included in the "revised" text, then Lucian's revision was not very authoritative. Hundreds of writers added the verses from pre-revised copies.

Perhaps the revised text was not authoritative. In that case, the almost total lack of support for modern Greek wordings (presumably from the originals) by these manuscripts is impossible to explain.

Assume that Aleph and Codex B best represent the originals (as believed by modern scholarship). Assume that later copies have not descended from some standard text. Why, then, do these later copies know so little about Aleph and B's supposed original wordings?

In short, the only explanation that fits this evidence is that the Lucianic compiled revision never existed. Furthermore, the woman in adultery variations are older than the third century. The agreements between Greek witnesses and Old Latin and Vulgate manuscripts confirm this.

Is It Authentic?

Modern scholars deny that John ever wrote 7:53 to 8:11. They cite the omissions in the Alexandrian family manuscripts and at least 50 others. They also bring forth the usual differences in style and vocabulary, so popular when discussing the last 12 verses of Mark. We will not spend any time on this last reason since it lacks any weight.

Eusebius (fourth century) relates the earliest mention of this event. He mentioned that the Christian writer *Papias* (A.D. 70 to 140?) told of a woman accused of sins before the Lord. This passage was found in the apocryphal* *Gospel to the Hebrews* (Lightfoot, Harmer [1891] 1988, 529).

A copy of this work has not survived, but other apocryphal works, such as the gnostic *Gospel of Thomas*, include true scripture mixed with pagan thought. One characteristic of Gnosticism was the belief that women were inferior. A quotation from the *Gospel of Thomas* exhibits this:

Simon Peter says to them, let Mary go out from our midst, for women are not worthy of life! Jesus says: See, I will draw her so as to make her male so that she also may become a living spirit like you males. For every woman who has become male will enter the kingdom of heaven. (Doresse 1960, 234)*

Possibly, the author of the *Gospel to the Hebrews* used the woman in adultery incident to illustrate his belief in the wickedness of women. Papias then mentioned the event as being in an apocryphal work to cast doubt upon its authenticity. It is known that the early church viewed adultery as a very serious sin, so the loving forgiveness shown the woman by Jesus might have seemed too lenient (Hills 1977, 125). In any case, the presence of Papias's comment shows that the church knew the woman in adultery incident in the earliest times.

Of other Greek writers, the next to mention it is Euthymius of the twelfth century. Many Latin writers quote it, however, beginning with Ambrose (fourth) and Augustine (fifth). Jerome, who kept the verses in his Latin Vulgate, stated that they were found in many Greek and Latin copies (Scrivener 1894, 2:368).

Of the Old Latin, the manuscripts a f l q omit the verses but c e ff2 g j aur r1 and r2 include them. Thus, they formed a part of the original Old Latin translation.

Almost all Latin Vulgates (including Fuldensis, one of the "oldest and best"), also include the event. Two Syriac manuscripts, (Sinaitic and Curetonian) omit it; and the Peshitta version is said to have omitted it also. However, one of the oldest manuscripts (British Museum Add. 14,470), copied in the fifth-sixth century, contains it (Scrivener 1894, 2:13). Some of the Egyptian version manuscripts also recognize the verses.

Codex Bezae (D) is the earliest Greek manuscript that exhibits the woman in adultery event. Manuscript W, however, copied during the same century, omits the verses. Over 900 other Greek manuscripts copied from the eighth century on contain this incident, with many variations.

Why this uncertainty exists can only be guessed at. Augustine complained that it was omitted for moral reasons (Hills 1977, 123): perhaps it annoyed some men that the woman did not get her due. (Some manuscripts *do* omit only verses 8:3-11 which eliminates the problem.) A page containing it might have been lost from an early copy, thereby generating a family of manuscripts without the verses.

The generation of gospel harmonies could also have had an effect. A harmonist might wonder where the woman in adultery verses fit into the chronology of the four Gospels. He could easily excise them, or move them to some other location, as has happened in a few Greek witnesses.

The sequence of verses in the Vulgate harmony manuscript Fuldensis is: Luke 18:9-14; Matthew 21:17; Mark 11:19; John 3:1-21; John 7:53-11. A later copyist, finding Greek copies influenced by harmonizing that placed the woman in adultery event in two different locations, could think that the omission of it was in the best interests of the church.

Nevertheless, its existence in over 900 copies of the Greek, copies of the Old Latin and Vulgate, copies of the Egyptian and Syriac, its very old age shown by the mention by Papias (the Apostolic Constitutions of the third or fourth century also refers to it), and its very content highlighting the hypocrisy of the men and illustrating the forgiveness of God, all combine to prove its authenticity. For, the verses could easily be removed to eliminate some difficulty. Their inclusion, however, in these varied witnesses is impossible to explain without some kind of Lucianic "standard" text conjecture. But then, the *absence* of the incident from many manuscripts that are supposed descendants from the "standard" text is inexplicable.

The Apocalypse and "Lucian's" Revision

Another difficulty for the Lucianic conjecturers to explain is the text found in the manuscripts of the Apocalypse (or Revelation). H.C. Hoskier, in his work *Concerning the Text of the Apocalypse* (published in 1921), examined all available Revelation manuscripts, over 200 in all. He found several main groups and many sub-groups.

Newer studies come to the same conclusion. It appears that there are five main groups among Revelation manuscripts (Hodges, Farstad 1985, xxxii-xl). The following examples come from Revelation 9:11 to 9:21. They include the Greek witness of the fourth century fragment 0207, the third century Papyrus 47, the manuscripts 1611 (twelfth), 1773 (fourth), 2031 (A.D. 1301), and 2054 (fifteenth). The letters Ma, b, c, d, and e represent the Greek groupings.

The Latin Vulgate is represented by Fuldensis (sixth), Harleianus (seventh), Hugo (thirteenth), and Latin 43 (thirteenth). The letters f, h, hu, and l display the witness of these Latin manuscripts.

In the Apocalypse

-
- 9:11 KJ: *And they have over them a king, the angel of the bottomless pit/* Md, e; Vg. f; 1773, 2054
 MV: *They have over them a king, the angel of the bottomless pit/* P47, 2031
 -- *And they have a king over them, angel of the bottomless pit/* Mb
 -- *They had a king over them, angel of bottomless pit/* Ma, c
 -- *They had over them a king, angel of bottomless pit/* Vg. h hu l
 -- *But they have over him a king, the angel of the bottomless pit/* 1611
- 9:12 KJ: *Behold, there come two woes more hereafter/* Md, e; 0207, 2054; Vg. all
 MV: *behold, it comes, two woes more hereafter/* Ma, c; P47, 1611, 1773, 2031
- 9:13 KJ: *and I heard a voice from the four horns/* MV also; Ma, b, c, e; 1773, 2054, 2031; Vg. hu l
 -- *and I heard a voice from the horns/* Md; P47, 1611; Vg. f h
- 9:14 KJ: *sixth angel which had the trumpet/* Vg. all
 MV: *sixth angel which having the trumpet/* Ma, b, c, d, e; P47, (1611), (1773, 2054), 2031
- 9:16 KJ: *and the number of the army of the horsemen/* MV; Md,e, P47, 1611, 1773, 2054, 2031; Vg. all
and the number of the army of the horses/ Ma, b, c
- 9:18 KJ: *by the fire and by the smoke/* Me; P47, 2054, 2031; Vg. h l
 MV: *by the fire and the smoke/* Ma, b, c, d; 1773, 1611; Vg. f hu
- "" KJ: *and by the smoke and by the brimstone/* Md, e, P47, 2054, 2031
 MV: *and the smoke and the brimstone/* Ma, b, c; 1773, 1611, Vg. all
- 9:20 KJ: *that they should not worship devils/* Ma, b, c, d, e; 1611, 1773, 2054, 2031; Vg. all
 MV: *that they shall not worship devils/* P47
- "" KJ: *which neither can see, nor hear, nor walk./ (the materials which idols are made of can't do this; or the idol, it can't see....)* Ma, c; P47, 1611
 MV: *which neither can see, nor hear, nor walk./ (the idols (plural) can't see, hear, or walk)* Mb, d, e, 1773, 2054, (2031); Vg. all
-

Only twice in these nine examples do the five groups all agree. The first is at 9:14 where the King James and the Latin Vulgate say "the sixth angel which *had* the trumpet." All five groups and the modern versions say, "the sixth angel which *having* the trumpet."

The second comes at 9:20. There, the King James, the five groups, and the Vulgate say, "*should not* worship devils." This is opposed by Papyrus 47 and the modern Greek's "*shall not* worship devils."

The four Vulgates are in accordance for six of the nine examples. Twice they agree with the Greek groups Md, e. Once they back Ma, b, c. Once they support Mb, d, e. The Vulgates uphold Ma, b, c, d, e one time also. Once the King James and the Vulgates oppose the Greek groups, at 9:14.

Papyrus 47 (third century) agrees with the groups Md, e twice; Ma, c twice; Md once; Me once; and Ma, b, c, d, e once. These agreements between this ancient manuscript and the different groups suggest that the variations existed *before* Papyrus 47 was copied. Thus, all of these variants are "old." And Lucian did not straighten them out.

Let's look at the witness of the Greek manuscripts 1611, 1773, 2031, and 2054 and the groups they agree with:

Groups Versus 1611, 1773, 2031, and 2054

| Verse | 1611 | 1773 | 2031 | 2054 |
|-------|--------------------|--------------------|--------------------|---------------------|
| 9:11 | none | <i>Mde,f</i> | P47 | <i>Mde,f</i> |
| 9:12 | <i>Mac,P47</i> | <i>Mac,P47</i> | <i>Mac,P47</i> | <i>Mde,0207;Vg.</i> |
| 9:13 | <i>Md,P47;f,h</i> | <i>Mabce;hu,l</i> | <i>Mabce;hu,l</i> | <i>Mabce;hu,l</i> |
| 9:14 | <i>Mabcde,P47</i> | <i>Mabcde,P47</i> | <i>Mabcde,P47</i> | <i>Mabcde,P47</i> |
| 9:16 | <i>Mde,P47;Vg.</i> | <i>Mde,P47;Vg.</i> | <i>Mde,P47;Vg.</i> | <i>Mde,P47;Vg.</i> |
| 9:18 | <i>Mabcd;f,hu</i> | <i>Mabcd;f,hu</i> | Me,P47;h,l | Me,P47;h,l |
| " " | <i>Mabc;Vg.</i> | <i>Mabc;Vg.</i> | Mde,P47 | Mde,P47 |
| 9:20 | <i>Mabcde;Vg.</i> | <i>Mabcde;Vg.</i> | <i>Mabcde;Vg.</i> | <i>Mabcde;Vg.</i> |
| " " | <i>Mac,P47</i> | <i>Mbde;Vg.</i> | <i>Mbde;Vg.</i> | <i>Mbde;Vg.</i> |

Notice that P47 (third century) and one or more Latin Vulgates support the text of 1773 three times and seven times, respectively. Manuscript 2054 agrees with P47 four times, 0207 once, and with one or more Vulgates seven times. Papyrus 47 concurs with manuscript 2031 on six occasions; the other three instances have support from the Vulgate. And, 1611 is upheld in five places by P47 and three by the Vulgate. Obviously, Lucian had nothing to do with formulating the source manuscript for these copies. We can trace almost every example to a time before he came to prominence.

Notice, also, the varying relationships to the five main groups that each manuscript displays:

1611=1; 1773=2; 2031=3; 2054=4

| Group | Ma | Mb | Mc | Md | Me |
|-------|-------|-------|-------|-------|-------|
| 9:11 | -- | -- | -- | 2-4 | 2-4 |
| 9:12 | 1-2-3 | -- | 1-2-3 | 4 | 4 |
| 9:13 | 2-3-4 | 2-3-4 | 2-3-4 | 1 | 2-3-4 |
| 9:14 | all | all | all | all | all |
| 9:16 | -- | -- | -- | all | all |
| 9:18 | 1-2 | 1-2 | 1-2 | 1-2 | 3-4 |
| " " | 1-2 | 1-2 | 1-2 | 3-4 | 3-4 |
| 9:20 | all | all | all | all | all |
| " " | 1 | 2-3-4 | 1 | 2-3-4 | 2-3-4 |

In the midst of this diversity, which group represents Lucian's authoritative Imperial Byzantine revision?

For Revelation, Erasmus used a manuscript of the Me group for his first Greek New Testament. This group represents an ancient source. Corrections from a similar manuscript were entered into the margin of Codex Aleph shortly after it was copied in the fourth century (Hodges, Farstad 1985, xxxvi).

In the given examples, the Me group is supported by all Vulgates four times, P47 four times, and the fourth century witness 0207 once. Therefore, group Me clearly existed before "Lucian's" revision. Yet, group Me is not *the* compiled text, for it is one of the smallest of the five groups.

The accordance of the Latin Vulgate, P47, and 0207 with different groupings of Ma, b, c, d, e at separate verses, reveals that these variations are also ancient. Why, then, did not "Lucian" correct all of this confusion?

This author has given examples from the woman in adultery episode in John and from Revelation because these are the only two portions of the New Testament that have been analyzed in depth. If other parts were also scrutinized, similar evidence would be found that opposes the notion that a Lucianic-Byzantine-Imperial-Koine revision ran rough-shod over all pre-revision forms of the New Testament.*

Apparently, the "Standard Text" idea came into prominence because early collators of manuscripts often failed to list many differences in their manuscripts, (Scrivener 1894, 2:229-230). These incomplete collations exhibited a much more unified text among later manuscripts than actually exists. Thus, the intriguing idea of a "standard authoritative revision," endowed with enough authority to overcome all others, became popular among nineteenth century New Testament scholars.

*.See, for example, Wisse's *The Profile Method*, 91-133, where 17 main groups and many subgroups are defined in the Gospel of Luke.

Westcott and Hort would have seen the fallacy of this convenient notion, had they spent more time in manuscript research and less in conjecture. Twenty years before they issued their modern New Testament, Dr. Frederick Scrivener published a collation of over 20 Greek manuscripts of the Gospels in which he noted these differences. And, in his *Plain Introduction*, first published in 1861, he said:

The more closely the cursive [those written in flowing letters instead of all capitals] copies of Scripture are examined, the more does the individual character of each of them become developed. With certain points of general resemblance, whereby they are distinguished from the older documents of the Alexandrian class, they abound with mutual variations so numerous and perpetual as to vouch for the independent origin of nearly all of them, and their exact study has 'swept away at once and for ever' (Tregelles' *Account of Printed Text*, p.180) the fancy of a standard Constantinopolitan [another name for Byzantine] text, and every inference that had been grounded upon its presumed existence. (2:230).

Tregelles' *Account of the Printed Text* was published in 1854, almost 30 years before the new Greek text's appearance. Westcott and Hort's hypothesis of a "standard" revision was dated when first issued; it is even more obsolete today.

The Translations Versus the CT Theory

Let's take a closer look at some of the earlier translations to see if they can offer support for the compiled text hypothesis. We will use the following translations and manuscripts and compare them through the first 11 Chapters of John:

1. *The Old Latin* (second century origin): Veronensis (b) and Latin of Codex D (d) both fifth century.
2. *Latin Vulgate* (last half of fourth century): St. Gall (A.D. 500), Fuldensis (sixth century), Usserianus 2 (tenth century), and Hugo (thirteenth).
3. *Georgian* (fifth century): Adysh (Gad-A.D. 897), Opiza (Ga-A.D. 913), and Tbet (Gb-A.D. 995).
4. *Egyptian Sub-Akhmimic* (second-third century): Q (mid-fourth century)

For the Latin Vulgate, the *editio minor* of Wordsworth and White, published by the British and Foreign Bible Society in 1985, was also consulted. Wordsworth and White

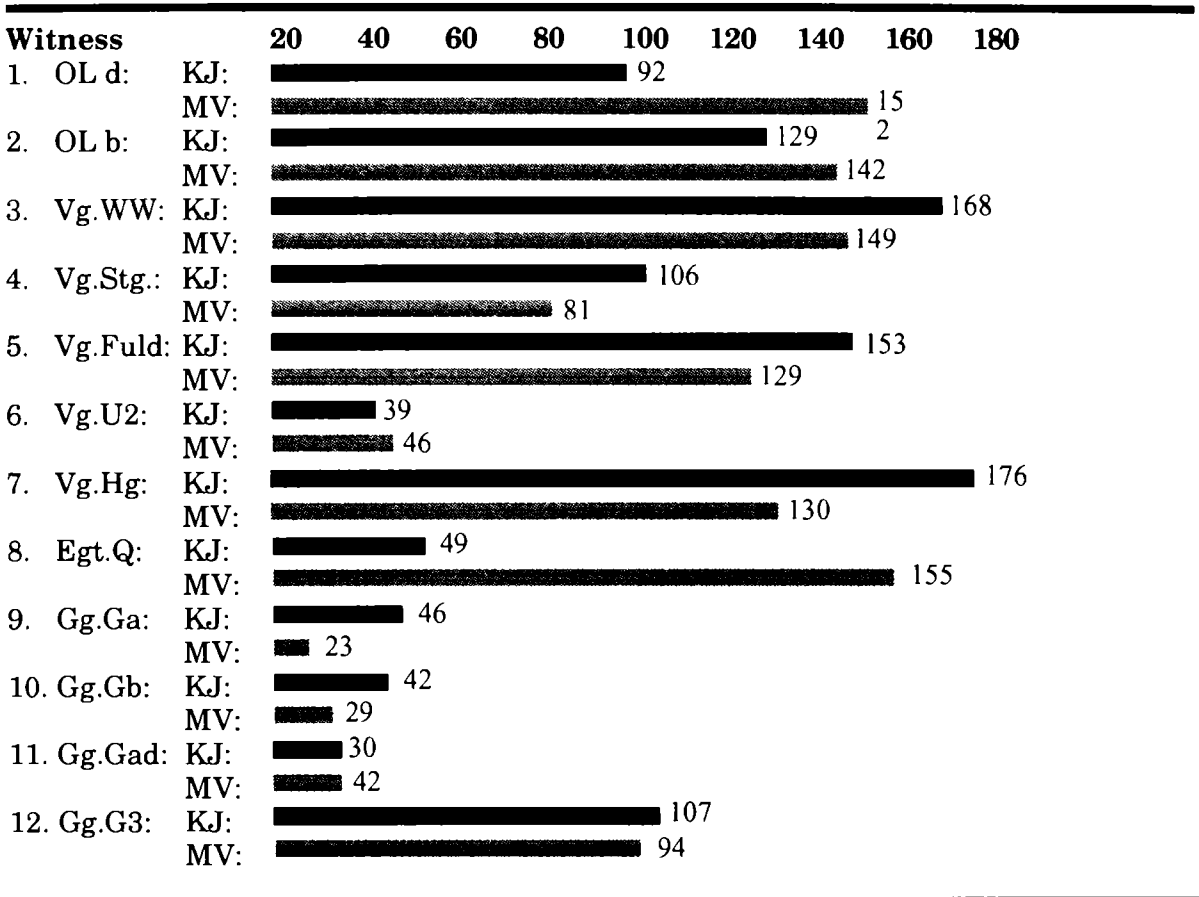
based their edition on information gathered from many Vulgate manuscripts. They attempted to reproduce Jerome's original.

For the Georgian manuscripts, a literal Latin translation supplied with the text (Blake, Brie're 1950,) was followed.

The editor of the Egyptian Sub-Akhmimic supplied an English translation. He also provided a collation of the manuscript with Westcott and Hort's text (Thompson 1924, xxxi-xxxix).

The following chart lists the support from each manuscript, for or against the KJ or modern versions in the first 11 chapters of John where their evidence can be used.

Evidence of the Translations



The only translation that clearly upholds the Alexandrian family (and the modern versions) is the Sub-Akhmimic manuscript Q, by a ratio of 155-49. The next closest ally is the Latin side of Codex Bezae. It votes 152-92 in favor of the modern Greek.

The Old Latin, b (Veronensis) is almost evenly split (142-129), even though it was copied the same century as Codex Bezae. Among the other Latins, only manuscript Us-serianus (U2) agrees more with the modern versions than with the King James. U2 is missing large portions of John, so only small fragments are available for comparison.

Of the Georgian manuscripts, Ga and Gb, separately give a slight preference for the King James. Gad swings toward the modern versions; when all three concur they favor the King James.

It is curious that these diverse witnesses all know so much about "Lucian's" fourth century revision. Yet none are directly descended from it.

The Georgian and Vulgate translations certainly did not influence Lucian, for they were non-existent in the early fourth century.

Lucian also did not use an ancestor of the Old Latin Veronensis. It has many variations found in few, if any, Greek copies.

So, exactly how did this "Lucianic" mystery revisor devise wordings that would agree so frequently with the erratic Old Latin, and with the Georgian and Latin Vulgate translations that were completed over 100 years later?

Look at the Sub-Akhmimic manuscript, copied in the mid-fourth century. It accords 25% of the time with "Lucian's" text. Yet the ink on the first Egyptian copies of the authoritative revision (made by Arians?) must have barely been dry when this Sub-Akhmimic manuscript was copied. How did this Egyptian copyist correctly foresee so many of the wordings of the soon-to-become "standard" text?

Let's look closer at the Sub-Akhmimic, the strongest proponent of the modern Greek New Testament. The editor of Q compared its text with that of Aleph, B, and W (all Egyptian manuscripts). He then compiled the results of agreement-disagreement at 459 places in John where Aleph and Codex B stand in opposition (Thompson 1924, xxvi):

Sub-Akhmimic with Aleph, B, W

| Agreement | Number | Percentage |
|--------------------|------------|------------|
| Q=Codex B | 263 of 459 | 57.3% |
| Q=Aleph | 137 of 459 | 29.8% |
| Q=B=W not Aleph | 202 of 459 | 44.0% |
| Q=Aleph=W not B | 60 of 459 | 13.0% |
| Q=W not Aleph or B | 6 of 459 | 1.5% |

Of the 459 disagreements between Aleph and B in John, the Sub-Akhmimic upholds Codex B against Aleph twice as often, compared with the contrary case. This suggests that the text of Codex B, rather than Aleph, is closely allied with the Sub-Akhmimic.

Manuscript W is also nearer than Aleph to the Sub-Akhmimic and Codex B. It agrees with Q and Codex B, 202 times of 459. The combination of W, Aleph, and Q finds support only 60 of 459 times.

Perhaps these agreements can help us understand the history of the Alexandrian family. The Sub-Akhmimic manuscript Q was discovered in 1923 on the east side of the Nile river in Egypt, about half-way between Cairo and Aswan (Thompson, 1924, ix). The editor states: "The handwriting [of Q] bears a strong resemblance to that of

Vaticanus [Codex B], allowance being made for the fact that one is on papyrus [Q] and the other on vellum [B]." (Thompson 1924, xiii). Sir Frederick Kenyon, in a letter to the editor of Q, wrote:

The manuscript to which the writing is most akin is the Codex Vaticanus. There is the same simplicity, the same rounded forms, the same slight irregularities in length of lines (though that is not peculiar to Vaticanus), and a very similar general appearance....The hand is, however, so like the normal Greek hands (which is not the case with most Coptic MSS.), and is so evidently the work of a trained scribe.... (Thompson 1924, xiii).

According to Kenyon, a copyist wrote Q in the third quarter of the fourth century. Codex B was copied during the second half of the fourth century, slightly earlier.

Since 1923, Egypt has provided other major finds. The most important of these are called the *Chester Beatty Papyri* and the *Bodmer Papyri*. The first contains Papyrus 45, 46, and 47 (the last was used above in the Apocalypse section). The second contains Papyrus 66 and Papyrus 75. We know these two collections came from one source since a fragment of Papyrus 66 (Bodmer Papyri) was found among the Chester Beatty Papyri (Hills, 49-50). All that is known of the discovery site of the Chester Beatty Papyri is that they were found "in a pot on the east bank of the Nile south of Cairo." (Hills 1977, 39).

Therefore, we have the Sub-Akhmimic manuscript Q, and the Chester Beatty and Bodmer Papyri, all found on the east bank of the Nile south of Cairo. One of the manuscripts of the Bodmer Papyri, Papyrus 75, has a text "so closely similar to that of Codex Vaticanus that it could even be suspected of being its exemplar."** (Aland 1987, 57.) This means that Papyrus 75 could have been used to produce Codex Vaticanus (B).

From these findings, we could suggest that Codex B originated in a monastery on the east bank of the Nile, south of Cairo. Possibly, it was produced by the same editorial facility that held the Chester Beatty and Bodmer papyri.

The high agreement of the Sub-Akhmimic Q (coming from a known location) and Papyrus 75 with Codex B against Aleph and W supports this suggestion. The Sub-Akhmimic Q, when compared to Aleph, Codex B, and W, agrees most with Codex B. It agrees a little less with W (which is believed to have been discovered near Cairo: Thompson 1924, xxix). Q agrees even less with Aleph, found at a monastery less than 200 miles northeast of Q's discovery site.

Papyrus 66 (part of the Bodmer Papyri), gives us a further look into the tradition of this Egyptian facility. P66 agrees more with the traditional mainstream manuscripts

*Although Q is written in Coptic and Vaticanus in Greek, Coptic letters were derived from Greek and are similar.

**See, however, Johnston 1989, 3, where a comparison between P75 and Codex B, from Luke 9:26 to 16:31, shows 110 differences, some quite major.

than the slightly later Papyrus 75. This provides evidence of an evolving text that moved from Papyrus 66 to Papyrus 75 and finally to Codex B.

But if we move away from the area where Q was found, the text of other ancient manuscripts begins to lean more toward the King James. In fact, there is no proof that the modern Greek text (as found in Papyrus 75, 66, Aleph, and B) was ever prominent in Alexandria.

Nestle-Aland 26 quotes Clement of Alexandria, who died sometime before A.D. 215, some 355 times. Both the early and modern Greek texts agree at 39 of these. Of the rest, 182 concern a difference between the two; 76 times Clement agrees with the King James (24%) and 106 times with the modern versions (33.5%).

Cyril of Alexandria died in A.D. 444, 132 years after Lucian. *Nestle-Aland* gives 93 of his quotations that concern us. Cyril supports the King James 24 times (25.8%), and the modern versions 20 (21.5%).

Athanasius, a bishop of Alexandria, died in A.D. 373. Because little of his writings in Greek have survived, it is difficult to ascertain his manuscript sources. This author found only one reference to Athanasius in *Nestle-Aland* (Matthew 27:46, where he agrees with Aleph, B, and the Egyptian translations for a wording rejected by modern scholarship).

In Scrivener's *Introduction*, however, we find that Athanasius agrees with the King James against Papyrus 75, Aleph, and B at:

| | |
|---------------|--|
| Luke 22:43-44 | And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. |
| Luke 23:34 | Then said Jesus, Father forgive them; for they know not what they do. |
| John 1:18 | the only begotten <i>Son</i> , which is in the bosom of the Father, he hath declared him. |
| John 3:13 | but he that came down from heaven, even the Son of man <i>which is in heaven</i> . |

The modern Greek text includes the verses in Luke but in double brackets. This means the words are presumed false additions to the true text.

In John, Papyrus 66 joins Papyrus 75, Aleph, and B, to change "Son" to "God" and to omit "which is in heaven." Athanasius also opposes these changes and agrees with the King James.

In short, we see that a "pure" modern text was never found in Alexandria. There was always heavy mixture.

But this pure text did exist somewhere along the east bank of the Nile, south of Cairo. In other words, it is possible that the modern Greek text, based on Papyrus 75, 66, Aleph, B, and its close allies, simply represents a local Egyptian region south of Cairo that was never in the mainstream tradition of manuscript transmission history.

We can check this by noting the witness of the other translations. Only the Latin side of Codex Bezae (D) witnesses strongly for the modern text. We have previously seen (Chapter 5) that Codex Bezae comes from the same branch as Aleph and Codex B.

The other Old Latin, Veronensis, copied soon after A.D. 400, agrees 47.6% of the time with the King James, and, presumably, with Lucian's compiled text. Yet because the Old Latin pre-dates the formation of the revised text, it should lean heavily toward the pre-Lucian "pure" modern text.

What about the Latin Vulgate? It agrees more with the King James than the modern versions. Yet Jerome had access to Origen's manuscripts at Caesarea (supposedly from Alexandria). He states at least once that he made a decision about what wording to adopt according to that source.

Modern scholarship now insists that Jerome used "a contemporary manuscript of the early Koine type." (Aland 1987, 188). However, Jerome identifies only the works of Origen, and Pierius, a presbyter of Alexandria (Scrivener 1894, 2:269-270). Was he really so ignorant that he would mistake a brand-new copy of Lucian's (or whoever's) revision for that of the truly old copies he often mentions?

Perhaps it would help if we examined the 26 places in the first chapter of John where these diverse translations can be compared. Wording variations will not be given for each case since the objective is to show the alignment of the translations as they give their support.

Unfortunately, Q is missing in the first chapter of John. Codex Bezae is mutilated after the first example.

The Vulgate copy Fuldensis is a harmony, which means it will not always be available. The witness Usserianus 2 is missing.

We will give the Old Latin witnesses first, followed by that of the Vulgate, then the Georgian. Source identities are: *Old Latin* d (Codex Bezae), b (Veronensis); *Vulgate* WW (Wordsworth), STG (St. Gall), F (Fuldensis), H (Hugo); *Georgian* Ga (Opiza), Gb (Tbet), Gad (Adysh), and G3 means all three Georgians. Manuscripts listed in parentheses give a wording that is not exactly in agreement with the tested sample, but undoubtedly came from that variation.

Translation Witnesses in John, Chapter 1

| Verse | With KJ | With MV |
|-------|---------------------|-----------------|
| 1:16 | WW,STG,F,H,G3 | d,b |
| 1:18 | b,WW,STG,F,H,Ga,Gad | Gb |
| 1:19 | WW,STG,F,H,Ga | b,Gb,Gad |
| 1:20 | WW,STG,F,H | b,Ga,Gb |
| 1:21 | b,WW,STG,F,H | ----- |
| 1:24 | b,WW,STG,F,H,G3 | ----- |
| 1:26 | b,WW,STG,H,Ga,Gb | Gad |
| 1:27 | b,WW,STG,H | F,G3 |
| " " | WW,STG,H | b,G3 |
| " " | b,WW,STG | ----- |
| 1:28 | (G3) | b,WW,STG,F,H |
| 1:29 | b,WW,STG,F,H,Ga,Gb | Gad |
| 1:37 | WW,STG,H,G3 | b |
| 1:39 | b,WW,STG,F,H,G3 | ----- |
| " " | WW,STG,F,Gad | (b),(H) |
| " " | (b),WW,STG,F,H | G3 |
| 1:41 | ----- | WW,STG,F,H,G3 |
| 1:42 | WW,STG,F,H | (b) |
| " " | b,WW,STG,F,H | G3 |
| " " | STG,G3 | (b),WW,F,H |
| 1:43 | ----- | b,WW,STG,F,H,G3 |
| " " | F | b,WW,STG,H,G3 |
| 1:49 | Gb | b,Ga |
| " " | b,WW,(STG),F,H,G3 | ----- |
| 1:50 | WW,STG,F,H | (b),G3 |
| 1:51 | ----- | b,WW,STG,F,H,G3 |

The following amount of support is given for each side:

| Witness | 0 | 5 | 10 | 15 | 20 |
|---------|--------|---|----|----|----|
| 1.d | KJ: 0 | | | | |
| | MV: 1 | | | | |
| 2.b | KJ: 11 | | | | |
| | MV: 14 | | | | |
| 3.WW | KJ: 19 | | | | |
| | MV: 6 | | | | |
| 4.STG. | KJ: 20 | | | | |
| | MV: 5 | | | | |
| 5.F | KJ: 15 | | | | |
| | MV: 6 | | | | |
| 6.H | KJ: 17 | | | | |
| | MV: 7 | | | | |
| 7.Ga | KJ: 4 | | | | |
| | MV: 2 | | | | |
| 8.Gb | KJ: 3 | | | | |
| | MV: 3 | | | | |
| 9.Gad | KJ: 2 | | | | |
| | MV: 3 | | | | |
| 10.G3 | KJ: 7 | | | | |
| | MV: 9 | | | | |

Notice how often the Vulgates uphold the King James in the first chapter of John. Notice, too, that the Old Latin Veronensis (b) sustains the King James 11 times, and each time Jerome's Vulgate concurs.

How did both sources agree on the same wording if the "compiled" text had popped into existence less than a century before? It is irrational to assert that the Old Latin b and the Vulgate have been altered to the Lucianic revision; the hundreds of times both vary from the King James disproves that. In fact, the Vulgate agrees more with the modern Greek in the other 10 chapters of John. Obviously, the base text underlying the Old Latin b and the Vulgate in this chapter was closer to the King James, instead of the "pure" modern Greek text. Apparently, Jerome, using Origen's manuscripts as guides, passed on much of the original Old Latin; and it agreed with the so-called later King James manuscripts instead of the "lost" true text.

It is also curious that the Georgian version gives the greatest support for the modern versions. Five times it stands alone with the modern Greek. Six times the Georgian joins the Old Latin Veronensis to sustain the modern text. Yet the Georgian was first translated over 100 years after Lucian's compiled text had come into vogue (according to the hypothesis).

Why wasn't the authoritative revision used in place of the non-authoritative "older" manuscripts for the Georgian translation? If the events, as stated in the *Text of the New Testament*, actually occurred, ("Each of these bishops took with him to his diocese the text of Lucian...and in this way it rapidly became very widely disseminated even in the fourth century."; see page 105), it seems odd that the Georgian churches were left out. Clearly, there has been no notable "Lucianic" corruption here. And if the places where the Georgian upholds the modern versions are "old," so are the instances where it agrees with the King James. All but two King James/Georgian link ups have the support of the Old Latin and/or one or more Vulgates.

Look at John 1:28. The Vulgates and the Old Latin unite with the modern Greek for the wording, "These things were done in *Bethany* beyond Jordan, where John was baptizing." The King James says, "*Bethabara*." The Georgian says, "*Bethabre*," a small variation but leaving no doubt as to what was being translated.

The difference between "Bethabara" and "Bethany" is older than the time of Origen (died A.D. 253). He preferred "Bethabara." Chrysostom (fourth century) said that the "more accurate" copies read "Bethabara" (Metzger 1971, 200). Those were their opinions, of course. However, because both names date from before Origen, Lucian would have had to make a choice on which to use in his new revision. But the Latin Vulgate has "Bethany" while the Georgian translation has "Bethabara." Both versions came into existence *after* Lucian. Did he pick "Bethany" for his revision or "Bethabara?"

Let's look at the support the Greek manuscripts give for each side at the 26 examples. The following list shows the agreement of all the nine later Greek witnesses by all(9). If one or more deserts the group, the all will be reduced accordingly. We will also show the witness of Papyrus 66 (A.D. 200), Papyrus 75 (third century), Aleph and Codex B (fourth), and Codex W (fifth). The Greek witnesses are given in italics.

Translations + Greek for John, Chapter 1

| Verse | With KJ | With MV |
|-------|---|---|
| 1:16 | WW,STG,F,H,G3; <i>all</i> (9), W | b,d;Aleph,B,P66-75 |
| 1:18 | b,WW,STG,F,H,Ga,Gad; <i>all</i> (9), W | Gb;Aleph,B,P66-75 |
| 1:19 | WW,STG,F,H,Ga: <i>all</i> (9), Aleph, W,P66-75 | b,Gad,Gb,B |
| 1:20 | WW,STG,F,H; <i>all</i> (9) | b,Ga,Gb;Aleph,B,W,P66-75 |
| 1:21 | b,WW,STG,F,H; <i>all</i> (9) | P75 |
| 1:24 | b,WW,STG,F,H; <i>all</i> (9), W | Aleph,B,P66-75 |
| 1:26 | b,WW,STG,H,Ga,Gb; <i>all</i> (9), W | Gad; Aleph,B,P66-75 |
| 1:27 | b,WW,STG,H; <i>all</i> (9) | G3,F; Aleph,B,W,P66-75 |
| " " | WW,STG,H; <i>all</i> (8) | b,G3; Aleph,B,W,P66-75,1278 |
| " " | b,WW,STG; <i>all</i> (9) | B,W |
| 1:28 | (G3); 76,538,903,962 | b,WW,STG,F,H; Aleph,B,W, P66-75, <i>all</i> (5) |
| 1:29 | b,WW,STG,F,H,Ga,Gb; <i>all</i> (6) | Gad; Aleph,B,W,P66-75,76,538,700 |
| 1:37 | WW,STG,H,G3; <i>all</i> (9) | b; Aleph,B |
| 1:39 | b,WW,STG,F,H,G3; Aleph, <i>all</i> (9) | B,W,P66-75 |
| " " | WW,STG,F,Gad; <i>all</i> (9) | (b),(H); Aleph,B,W,P66-75 |
| " " | (b),WW,STG,F,H | G3; Aleph,B,W,P66-75, <i>all</i> (9) |
| 1:41 | W,Aleph, <i>all</i> (9) | WW,STG,F,H,G3; B,P66-75 |
| 1:42 | WW,STG,F,H; W, <i>all</i> (9) | (b); Aleph,B,P66-75 |
| " " | b,WW,STG,F,H; P75,461,76,538 | G3; Aleph,B,P66, <i>all</i> (6) |
| " " | STG,G3; <i>all</i> (9) | (b),WW,F,H; Aleph,B,P66-75 |
| 1:43 | 76,440,903 | b,WW,STG,F,H,G3; Aleph,B,W, P66-75, <i>all</i> (6) |
| " " | F; 76,440,903,700,962,1278 | b,WW,STG,H,G3; Aleph,B,W, P66-75,461,E,538 |
| 1:49 | Gb; <i>all</i> (9) | b,Ga; B,W,P66-75 |
| " " | b,WW,STG,F,H,G3; Aleph,P66, <i>all</i> (9) | (B),W,P75 |
| 1:50 | WW,STG,F,H; <i>all</i> (9) | b,G3; Aleph,B,W,P66-75 |
| 1:51 | <i>all</i> (9) | b,WW,STG,F,H,G3; Aleph,B,W, P66-75 |

In the first ten examples (1:16-1:27), the Latin Vulgate manuscripts give overwhelming support for the so-called later Greek witnesses. At five of the ten, the Egyptian manuscript W also upholds the later Greek.

But look at 1:19. Here, the later Greek, the Vulgate, P66 & P75, and Aleph give their backing to "Lucian's" text. The modern Greek finds support from Codex B, the Old Latin Veronensis, and two Georgian manuscripts. This modern wording is truly "old." But so is that of the Lucianic "compiled" revision, that did not even exist (according to the modern hypothesis) when copyists wrote P66 and P75.

At 1:28 we have the split mentioned before, between "Bethany" and "Bethabara." The Georgians, which give much support for the modern versions up to this point, now switch to follow the King James and four later Greek manuscripts. The Latins (with five later Greeks) sustain the modern Greek.

The disagreement is older than the mid-third century. Yet so-called later Greek manuscripts continue to preserve both sides. Surely any authoritative text would have eliminated this glaring difference.

Next, at 1:29, two of the Georgian witnesses remain with the King James. They are joined by the Old Latin b, all the Vulgates, and six of the later Greek copies. But 76 and 538, that were with the KJ in the preceding example, now switch sides. They go with one Georgian manuscript, and the "pure" Alexandrian family. Which grouping now represents Lucian's "compiled" text?

Look at 1:41. Here, every translation supports the modern Greek and the oldest Greek witnesses. But all nine later Greeks, and Aleph and W, usually strong allies of the modern text, uphold the King James. Did Aleph and W pick up this wording from "Lucian's" brand new revision? Or, has it been there all along and they just reflect the original?

At the next instance (1:42, first example), the Vulgates return to the King James, uniting with the later Greek. Codex W again deserts the pure Alexandrian text. Aleph switches back to the modern Greek.

At the second example in the same verse, however, the Vulgate stays with the King James and is joined by the Old Latin b and Papyrus 75. Six of the later Greek switch sides to the modern Greek, along with Papyrus 66 and the Georgian witnesses. According to the modern conjecture, the "Lucianic" text must lie with the King James. Yet both Jerome and Lucian agreed twice for the same wording. And once they find support from evidence equally as old as that of the modern Greek. Where is the real compiled text here?

The third example at 1:42 shows a split in the Vulgate. St. Gall (A.D. 500) stays with the King James to be joined by all three Georgian copies and all the later Greek. The other Vulgates and the Old Latin b follow the modern text, upheld by the oldest Greek manuscripts.

Did the Georgian translators rely upon Lucian's text at this point? If so, they did not in the previous example where they agreed with the modern Greek. Neither did they do so in the first wording of 1:42.

The next verse (1:43) gives an example of confusion on where to put Jesus's name. The Vulgates, the Old Latin, and the Georgians, six later Greeks and the modern Greek, vote to remove "Jesus" from the beginning of the verse. Only manuscripts 76, 440, and 903 agree with the King James.

The modern text then adds "Jesus" back into the verse. Three of the six later Greeks (700, 962, 1278), and the Latin Vulgate Fuldensis, that voted with the modern text before, now reject the addition, with the King James.

According to the Lucianic compiled text notion, these three later Greeks first made the right choice (to reject "Jesus" at the beginning). But then they left the authorita-

tive compiled text (for unknown reasons). Did the Vulgate Fuldensis provide this wording sequence? Or, did Fuldensis get it from the three "later" Greeks?

Finally, notice the last example of 1:39. Here, the Vulgates and the Old Latin agree with the King James. However, the later Greek as well as early Greek manuscripts conspire with the Georgian and the modern Greek against the King James. The matter is over the addition of one word.

At three other places (1:41, 1:42 (third example), 1:51) the later Greek also deserts the Vulgates. Surely, if Jerome had used a "contemporary" Lucianic manuscript, he would have changed his text to match.

In fact, the Vulgates agree with the modern Greek against the later Greek manuscripts over 120 times in John 1-11. This tends to disprove the idea that the Vulgate-King James agreements (150+) came from Jerome's use of a newly-minted Lucian manuscript.

Besides, "Lucian's" text is supported against the "pure" modern text in chapter one by Codex W (six times), Aleph (three times), Papyrus 66 (twice), and Papyrus 75 (two times). These all represent an old Egyptian text. Did those copyists also use a newly-minted Lucianic Arian manuscript?

We know that the copyists of the so-called later manuscripts did not revise their texts using Egyptian copies. So, how did they all agree so many times with manuscripts hidden in the sands of Egypt? Perhaps these agreements between "later" manuscripts and long-lost Egyptian copies represent original wordings of a base text common to Egyptian and non- Egyptian manuscripts.

Notice, too, the splits in the later Greek at 1:28, 1:42 (two), and 1:43. This speaks against the idea that a monolithic Lucianic text underlies these manuscripts.

Conclusion

We have asked many questions in this chapter. We did so not because the answers cannot be found, but because these questions are so very basic. Modern scholars have made a proposal that a "new" text was substituted for the true "old" text. Because history is completely silent, the existence of overwhelming circumstantial evidence is required to make such a proposal legitimate. We have looked at some of the available evidence in this chapter and have discovered that:

Manuscripts copied much later than the date of the proposed release of the Lucianic compiled text witness to the so-called older text found in Aleph, Codex B, and their allies.

The existence of at least five groupings among manuscripts that contain the woman in adultery incident, shows that there is no "authoritative" text here.

The idea that copyists were free to reject the compiled text wording was tested. Although the later Greek manuscripts have knowledge of wordings present in very old witnesses (wordings not accepted by modern scholarship), they know little or nothing of Aleph and B's almost unique variants, that supposedly represent the near lost originals.

The text of Revelation also proposes a challenge to the authoritative text conjecturers.

Examples of agreement/disagreement found in various translations for John 1-11 show a majority agreement between the Latin Vulgate and the later Greek against the modern Greek. Only the Sub-Akhmimic shows strong affinity for the modern text, which is to be expected, since it and Aleph and Codex B originated in Egypt.

The disagreements between the Latin Vulgate and the later Greek refute the idea that the Greek has been transformed to the Latin. Therefore, the agreement of both against the modern Greek point to a common origin much earlier than the proposed time of the Lucianic revision or the release of the Latin Vulgate.

In short, from the evidence tested in this chapter, the idea of a fourth century "compiled" text, that did away with the pre-compiled "true" text, finds no support.

But what of the suggestion that the text of Codex B and its close ally Papyrus 75 give us only the text of a local region in Egypt? We have seen in this chapter that:

The Sub-Akhmimic translation Q supports Codex B almost twice as much as Aleph, when both disagree.

Both Q and the early papyri Papyrus 66 and 75 were found on the east bank of the Nile, south of Cairo.

No proof exists that the "pure" text of Papyrus 75/B was ever dominant in Alexandria, or anywhere else.

Of the other translations used in this study, only the Latin side of Codex D agrees heavily with the modern versions, and it was copied in Africa or Egypt. The Old Latin Veronensis is much closer to the King James. The Vulgates also agree more with the King James than the modern versions.

The appearance of the writing of the Sub Akhmimic translation Q is very much like that of Codex B (Vaticanus).

The above information by itself does not necessarily "prove" that the text of Codex B/Papyrus 75 represents a local Egyptian region. But there is no historical or manuscript testimony that an authoritative revision ever happened. Without this quaint notion to provide aid, the scarcity of support for many modern version wordings *except* in Egyptian manuscripts, can only be explained by a local region hypothesis. And, the evidence for *that* concept rests on more than a solitary mention of Lucian's name by Jerome.

CHAPTER 12

Lucianic Text Hypothesis: Part Two

IN the last example in Chapter 11 (page 130-132), the two oldest Greek witnesses to the gospel of John split at 1:42 and 1:49 (second example, both places). That is, at 1:42 Papyrus 75 agreed with the King James against Papyrus 66 and the modern versions. But at 1:49, P66 switched to the King James in opposition to the modern versions and P75.

The testimony of these two manuscripts also branches in other parts of John. At some of these splits, an appreciable number of the later Greek manuscripts follow each one.

The list below covers 21 such differences in John 1-11. *Italic print* shows the King James support. The modern version choice is shown by *. Only the first two numbers of each manuscript identification are given; "S" represents Aleph, and "B," Codex B.

Papyrus 66-75 Splits in John

| With P66 | | | | | | | | | | | | | With P75 | | | | | | | | | | | | |
|----------|-----|---|-----|----|-----|-----|-----|-----|------|-----|--|--|----------|----|-----|----|-----|-----|-----|-----|------|-----|-----|--|--|
| Ms. | 461 | E | 440 | 76 | 538 | 700 | 903 | 962 | 1278 | SB | | | 461 | E | 440 | 76 | 538 | 700 | 903 | 962 | 1278 | SB | | | |
| 1. | | | | 76 | 53 | 70 | 90 | | | | | | 46 | E | 44 | | | | | 96 | 12 | SB* | | | |
| 2. | | E | 44 | | | 70 | 90 | 96 | 12 | SB* | | | 46 | | | 76 | 53 | | | | | | | | |
| 3. | | | 44 | 76 | 53 | 70 | 90 | 96 | 12 | SB* | | | 46 | E | | | | | | | | | | | |
| 4. | | | 44 | 76 | 53 | | 90 | 96 | 12 | SB* | | | 46 | E | | | | 70 | | | | | | | |
| 5. | | | | | | | | | | S | | | 46 | E | 44 | 76 | 53 | 70 | 90 | 96 | 12 | | B* | | |
| 6. | | | | 76 | | 70 | 90 | 96 | 12 | B* | | | 46 | E | 44 | | 53 | | | | | | | | |
| 7. | | | | | 53 | 70 | | 96 | 12 | | | | 46 | E | 44 | 76 | | | 90 | | | | SB* | | |
| 8. | | | | | | 70 | | | | S | | | 46 | E | 44 | 76 | 53 | | 90 | 96 | 12 | | B* | | |
| 9. | 46 | E | 44 | | | 70 | | | 12 | SB* | | | | | | 76 | 53 | | 90 | 96 | | | | | |
| 10. | 46 | | | | 70 | | | | | B* | | | | | 44 | 76 | 53 | | 90 | 96 | 12 | | | | |
| 11. | | E | | | | 70 | | | | B* | | | | | 44 | 76 | | | 90 | 96 | 12 | | | | |
| 12. | 46 | E | 44 | 76 | 53 | 70 | | 96 | 12 | | | | | | | | | | 90 | | | | SB* | | |
| 13. | | | | 76 | | | 90 | | | S * | | | 46 | E | 44 | | 53 | 70 | | 96 | 12 | | B | | |
| 14. | | | | 76 | 53 | 70 | 90 | 96 | | | | | 46 | E | 44 | | | | | | 12 | | SB* | | |
| 15. | 46 | | 44 | 76 | | 70 | | | 12 | | | | | E | | | 53 | | 90 | 96 | | | B* | | |
| 16. | | | | | | | 90 | 96 | | S | | | 46 | E | 44 | 76 | 53 | 70 | | | 12 | | B* | | |
| 17. | | | 44 | 76 | 53 | | 90 | | 12 | S | | | 46 | E | | | | 70 | | 96 | | | B* | | |
| 18. | | | | 76 | | 70 | | 96 | 12 | B* | | | E | 44 | | | | 70 | | | | | S | | |
| 19. | | | | 76 | | | 90 | 96 | | SB | | | 46 | E | 44 | | 53 | 70 | | | 12 | | * | | |
| 20. | | | 44 | 76 | | 70 | 90 | 96 | | B* | | | 46 | E | | | 53 | | | | | | S | | |
| 21. | | | | 76 | | | 90 | 96 | 12 | S * | | | 46 | E | 44 | | 53 | 70 | | | | | B | | |

(note: at #20 the KJ agrees with 1278 against both P66 & P75.)

Notice the lack of evidence for a standard Lucianic text. While some manuscripts strongly support one side or the other, the accordance of all the later Greek occurs only once at example five. Surely Lucian would have made up his mind at the other places. Surely later descendants copied from his authoritative revision would show more compliance than this.

Observe, too, that the later copies possess a stronger affinity for either P75 or P66 at these points than do Aleph or Codex B. For example, manuscript 461 (A.D. 835) agrees 15 times with P75. Manuscript E (eighth century) agrees with P75 16 times. Joined by a third witness, (440, twelfth century), this triple group supports P75 against P66 10 times.

In contrast, Aleph (fourth century) agrees 11 times with P66 and six times with P75. Codex B, written a few years earlier, upholds P66 10 times, and P75 11. Together, they follow P66 five times and P75 four times. Plainly, the group 461-E-440 shows more coherence than Aleph-B.

Is group 461-E-440 an example of Lucian's text? E and 461 differ at least 100 times in the first 11 chapters of John, not including the omission by 461 of the 12 verses containing the woman in adultery incident. This diversity is puzzling if both presumedly originated with Lucian's authoritative revision. It is apparent, however, that the base text of 461-E-440 at these points was founded more on an ancestor of P75 rather than P66.

On the Papyrus 66 side, the best witnesses among the later Greek are 76, 700, and 903, at 13, 14, and 12 agreements respectively. Unlike the group 461-E-440, this trio has much less cohesiveness. The manuscripts 76-700-903 concur only five times with P66; the pair 76-903 unite with P66 ten times.

How is it that these later manuscripts exhibit a stronger relationship with the earliest witnesses at these points than Aleph and Codex B? Could it be that the editors of Aleph and Codex B picked between the wordings of manuscripts like P66 and P75, and thereby mixed the text somewhat?

At examples two through four, manuscript 461 and other later copies follow P75. But Aleph and B both go with P66.

At examples nine through eleven, manuscript 76 follows P75. Aleph and B go with P66.

For examples five, eight, thirteen, sixteen through eighteen, twenty and twenty-one, Aleph and B split in their support. The first follows P66 six times, P75 twice. Codex B, however, concurs with P66 twice, P75 six times.

The real question, however, concerns the decisions of the copyists of Papyrus 66 and Papyrus 75. They disagree 21 times, yet were found in the same pot on the bank of the Nile. What were the wording sources for their picking and choosing?

Let us imagine that these wordings originated with P66 or P75. We can understand, then, how the later Aleph and Codex B could pick up these variants, since Aleph and B originated in the same area.

But how did the texts of the later copies, all supposed descendants from one authoritative Lucianic text, derive these differences, without aid from the long-buried papyri manuscripts?

Perhaps Lucian based his revision on a P75 or P66 type manuscript. If so, we would expect the later King James manuscripts to follow P75 or P66 quite closely. However, that does not occur.

In other words, let's assume that group 461-E-440 represents Lucian's revision, and he based it upon P75. If true, then these three manuscripts should contain a generous number of P75's almost unique wordings, now sustained only by Aleph, Codex B, and a few allies.

The same could be said for the other group, 76-700-903. If Lucian generated their ancestor, and he used Papyrus 66, they also should contain a generous number of P66's aberrant wordings.

Because P66 and P75 concur many times against the majority of existing manuscripts, they apparently have a common base. So, the groups 461-E-440 and 76-700-903 should show similar conformity with this common base, if each came from P75 or P66, respectively.

But in fact, each later copy by itself knows little or nothing of the text found only in P66, P75, Aleph, B, and allies (page 114). Together, the agreements are even less. Where, then, did the copyists of P66 and P75 get their authority for the changes they made?

We will try to spread some light on this question by following the texts of 461 (a strong P75 supporter) and 76 (a strong P66 supporter) as they twist and turn through these 21 examples:

Manuscripts 461 and 76 Versus P66-P75

| With 461 | | | | | | | | | | | With 76 | | | | | | | | | | |
|----------|----|---|-----|----|-----|-----|-----|-----|------|----|---------|-----|----|-----|----|-----|-----|-----|-----|------|----|
| # | PP | E | 440 | 76 | 538 | 700 | 900 | 962 | 1278 | SB | | 461 | E | 440 | PP | 538 | 700 | 900 | 962 | 1278 | SB |
| 1. | P7 | E | 44 | | | | | 96 | 12 | SB | | | | | P6 | 53 | 70 | 90 | | | |
| 2. | P7 | | | 76 | 53 | | | | | | | 46 | | | P7 | 53 | | | | | |
| 3. | P7 | E | | | | | | | | | | | 44 | | P6 | 53 | 70 | 90 | 96 | 12 | SB |
| 4. | P7 | E | | | | 70 | | | | | | | 44 | | P6 | 53 | | 90 | 96 | 12 | SB |
| 5. | P7 | E | 44 | 76 | 53 | 70 | 90 | 96 | 12 | B | | 46 | E | 44 | P7 | 53 | 70 | 90 | 96 | 12 | B |
| 6. | P7 | E | 44 | | 53 | | | | | | | | | | P6 | | 70 | 90 | 96 | 12 | B |
| 7. | P7 | E | 44 | 76 | | | 90 | | | SB | | 46 | E | 44 | P7 | | | 90 | | | SB |
| 8. | P7 | E | 44 | 76 | 53 | | 90 | 96 | 12 | B | | 46 | E | 44 | P7 | 53 | | 90 | 96 | 12 | B |
| 9. | P6 | E | 44 | | | 70 | | | 12 | SB | | | | | P7 | 53 | | 90 | 96 | | |
| 10. | P6 | | | | | 70 | | | | B | | | 44 | | P7 | 53 | | 90 | 96 | 12 | |
| 11. | | | | | | | | | | S | | | 44 | | P7 | | | 90 | 96 | 12 | |
| 12. | P6 | E | 44 | 76 | 53 | 70 | | 96 | 12 | | | 46 | E | 44 | P6 | 53 | 70 | | 96 | 12 | |
| 13. | P7 | E | 44 | | 53 | 70 | | 96 | 12 | B | | | | | P6 | | | 90 | | | S |
| 14. | P7 | E | 44 | | | | | | 12 | SB | | | | | P6 | 53 | 70 | 90 | 96 | | |
| 15. | P6 | | 44 | 76 | | 70 | | | 12 | | | 46 | | 44 | P6 | | 70 | | | 12 | |
| 16. | P7 | E | 44 | 76 | 53 | 70 | | | 12 | B | | 46 | E | 44 | P7 | 53 | 70 | | | 12 | B |
| 17. | P7 | E | | | | 70 | | 96 | | B | | | 44 | | P6 | 53 | | 90 | | 12 | S |
| 18. | | | | | 53 | | 90 | | | S | | | | | P6 | | 70 | | 96 | 12 | B |
| 19. | P7 | E | 44 | | 53 | 70 | | | 12 | | | | | | P6 | | | 90 | 96 | | SB |
| 20. | P7 | E | | | 53 | | | | | S | | | 44 | | P6 | | 70 | 90 | 96 | | B |
| 21. | P7 | E | 44 | | 53 | 70 | | | | B | | | | | P6 | | | 90 | 96 | 12 | S |

The above chart prints the agreements with Papyrus 66 in italic text. It also indicates the witness of each papyrus by P6 or P7. Rows marked in bold print show agreement between 461 and 76. At example 11, manuscript 461 gives a third wording not approved by P66 or P75.

Notice, first, that 461 and 76 stand together seven times where P66 opposes P75. Five of these agreements are based on P75; two on P66. But where 461 and 76 stand in opposition, P66 agrees with 76 at eleven instances and P75 supports 461 at ten.

Notice also the pattern of support shown in the next chart:

Manuscripts P66/P75 vs 461/76

| | | | | | |
|------|-----------|-----------|-----------|------------|---------------------------|
| 461: | 7-7-7-7-7 | 7-7-7-6-6 | /-6-7-7-6 | 7-7-/7-7-7 | P75 is represented by "7" |
| 76: | 6-7-6-6-7 | 6-7-7-7-7 | 7-6-6-6-6 | 7-6-6-6-6 | P66 is represented by "6" |

Papyrus 75 (represented as "7"), sides with 461 at the first eight places and five of the last six. Papyrus 66, however, stays with 76 at examples one, three, four, six, and twelve through twenty-one (except for number sixteen).

There are two possibilities: (1) the copyist that generated the ancestor of 461 or 76 had P66 and P75 or a close likeness as he copied his text, and made a choice between each at different places. Or, (2) the copyists of P66 and P75 had the ancestors of group 461 and group 76 in front of *them* and made choices between the two.

We have already discussed the first choice. Because neither 461 nor 76 know anything of the aberrations of P66 and P75, this option is doubtful.

Is choice two more in line with the evidence so far presented? Papyrus 66 has many contemporary corrections (as P66c). Sometimes P66c changes from a King James original wording to that of the later Aleph and Codex B. Conversely, it also switches support from Aleph and B to the King James. Other corrections give a wording accepted by neither.

The following chart shows this. MV represents the modern versions, KJ, the King James, and P66's corrections are shown by P66c. MV represents Westcott and Hort's original wording choice, now hesitantly rejected by the modern versions.

Papyrus 66 Corrections

| Verse | P66 | P66c | Verse | P66 | P66c |
|-------|-----------|-----------|-------|-----------|---------|
| 2:12 | <u>MV</u> | KJ | 11:32 | KJ | MV |
| 2:15 | KJ | <u>MV</u> | 11:54 | MV | KJ |
| 4:51 | MV | KJ | 12:9 | KJ | Neither |
| 7:39 | KJ | MV | 12:22 | KJ | MV |
| 7:40 | KJ | MV | 13:20 | MV | KJ |
| 7:41 | KJ | MV | 13:21 | <u>MV</u> | KJ |
| 7:52 | MV | KJ | 13:24 | Neither | KJ |
| 8:21 | MV | KJ | 13:25 | MV | KJ |
| 8:28 | <u>MV</u> | KJ | 14:4 | KJ | MV |
| 10:22 | KJ | MV | 14:14 | KJ/MV | Neither |
| 10:26 | KJ | MV | 14:17 | MV | KJ |
| 10:28 | KJ | MV | 19:4 | MV | KJ |
| 11:29 | KJ | MV | 19:11 | Neither | KJ |

The above chart provides evidence of editorial activity, of a kind where critics juggle various wordings to practice their editing skills. In eleven instances the original wording of P66 agreed with that of the modern versions but was changed to that of the King James. Twelve times the original equaled that of the KJ and was changed to the MV or a third choice. Therefore it is no wonder that the fourth century copies Aleph and Codex B also show such mixing. They come from the same tradition.

Perhaps the original writer of P66 made other wording choices that turned his copy from the text of the later copies to that picked up by Aleph and Codex B. A corrector might have approved of these other choices and thereby left them untouched. Unfortunately, we cannot verify this "perhaps". But we also cannot decide whether the agreements between P66, Aleph and B, and the modern versions, reflect a text older than P66 or if they originated about the time of P66.

But we do know that the 21 examples shown above where P66 and P75 disagree are very old. We also know that the many oppositions between P66-P75 and the text of the later copies nullifies the argument that the later came from the earlier. This suggests that these 21 wording variations were already in the manuscript tradition before P66 and P75 were copied.

Perhaps 21 samples seem inadequate to determine such matters. Let's compare the text of 461 and 76 through John 1-11. We will discard any singular disagreements among these two manuscripts (that is where 461 or 76 has no backing for a variant from the manuscripts used in this book). Then, let's look at the support given 461 or 76 by P66, P75, Aleph, B, D, W, and the other later witnesses used in this book.

The following chart shows the 91 places where 461 and 76 are opposed in John 1-11. If a manuscript is not noted at an example, it is either missing or has a third wording. If a section is underlined it is a “group” reading (see page 144).

461 Versus 76: John 1-11

| With 461 | | | | | | | | | | | | With 76 | | | | | | | | | | | | | | | |
|-------------------|----|---|---|---|---|---|---|---|---|---|---|-------------------|----|---|---|---|---|---|---|---|---|---|---|---|---|---|--|
| | | | | | | | | | | | | 1 | | | | | | | | | | | | | 1 | | |
| P P 4 4 5 7 9 9 2 | | | | | | | | | | | | P P 4 5 7 9 9 2 | | | | | | | | | | | | | | | |
| 7 6 6 4 3 0 0 6 7 | | | | | | | | | | | | 7 6 4 7 3 0 0 6 7 | | | | | | | | | | | | | | | |
| BS | 5 | 6 | W | D | 1 | E | 0 | 8 | 0 | 3 | 2 | 8 | BS | 5 | 6 | W | D | E | 0 | 6 | 8 | 0 | 3 | 2 | 8 | | |
| <hr/> | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1. | ●● | | ● | ● | ● | | ● | ● | ● | | ● | | | | | | | | | | ● | ● | | ● | ● | | |
| 2. | | | | | ○ | ○ | ○ | | | ○ | ○ | ○ | ○○ | ○ | ○ | ○ | | | | ○ | ○ | ○ | | | | | |
| 3. | ● | | ● | | ● | ● | ● | | | | ● | ● | | | ● | | | | | ● | ● | ● | | | | | |
| 4. | ○○ | ○ | ○ | ○ | ○ | ○ | | ○ | ○ | | ○ | ○ | | | | | | | | ○ | ○ | | | ○ | | | |
| 5. | ●● | ● | ● | ● | ● | ● | | ● | | | ● | ● | | | | | | | | ● | ● | | ● | ● | ● | ● | |
| 6. | | | | ○ | ○ | | | ○ | | | ○ | ○ | ○○ | ○ | ○ | | | | ○ | ○ | ○ | | ○ | ○ | | | |
| 7. | ●● | ● | ● | ● | ● | ● | ● | | | | | | | | | | | | | ● | ● | ● | ● | ● | ● | | |
| 8. | ○ | ○ | ○ | ○ | ○ | ○ | | | | | ○ | ○ | ○ | | | | | | | ○ | ○ | ○ | ○ | ○ | | | |
| 9. | ●● | ● | ● | ● | ● | ● | | ● | ● | ● | ● | ● | | | | | | | | ● | ● | | | | | | |
| 10. | | | ○ | | ○ | | ○ | ○ | | ○ | | ○○ | | ○ | | | | | ○ | ○ | ○ | | ○ | ○ | | | |

With 461

With 76

|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|

With 461

1

| | | | | | | | | | | | | | |
|---|----|---|---|---|---|---|---|---|---|---|---|---|---|
| P | P | | | 4 | 4 | 5 | 7 | 9 | 9 | 2 | | | |
| 7 | 6 | | | 6 | 4 | 3 | 0 | 0 | 6 | 7 | | | |
| # | BS | 5 | 6 | W | D | 1 | E | 0 | 8 | 0 | 3 | 2 | 8 |

With 76

1

| | | | | | | | | | | | | |
|----|---|---|---|---|---|---|---|---|---|---|---|---|
| P | P | | | 4 | 5 | 7 | 9 | 9 | 2 | | | |
| 7 | 6 | | | 4 | 7 | 3 | 0 | 0 | 6 | 7 | | |
| BS | 5 | 6 | W | D | E | 0 | 6 | 8 | 0 | 3 | 2 | 8 |

| | | | | | | | | | | | | | | | | | | | | | |
|-----|----|---|---|---|---|---|---|---|---|---|---|----|----|---|---|---|---|---|---|---|---|
| 47. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ● | ● | | ● | | ▲ | ▲ | ▲ | ▲ | | ● | ● | | ● | |
| 48. | ▲▲ | ▲ | ▲ | ▲ | ○ | ▲ | ○ | ○ | ○ | | ○ | ○ | ▲ | ▲ | ▲ | ▲ | | ○ | ○ | | ○ |
| 49. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ● | ● | | | | ▲ | ▲ | ▲ | ▲ | ● | ● | ● | ● | ● | ● |
| 50. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ○ | ○ | | | | ▲ | ▲ | ▲ | ▲ | | ○ | ○ | ○ | ○ | ○ |
| 51. | ▲▲ | ▲ | ▲ | ▲ | ● | ▲ | ● | ● | | ● | ● | ▲ | ▲ | ▲ | ▲ | | ● | ● | | | ● |
| 52. | ▲▲ | ▲ | ▲ | ▲ | ○ | ▲ | ○ | ○ | ○ | | ○ | ○ | ○ | ▲ | ▲ | ▲ | ▲ | | ○ | ○ | |
| 53. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ● | ● | | | | ● | ▲ | ▲ | ▲ | ▲ | ● | ● | ● | | ● |
| 54. | ▲▲ | ▲ | ▲ | ▲ | ○ | ▲ | ○ | ○ | | | | ▲ | ▲ | ▲ | ▲ | ▲ | ○ | ○ | ○ | ○ | ○ |
| 55. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ● | ● | | | | ● | ▲ | ▲ | ▲ | ▲ | ● | ● | ● | ● | ● |
| 56. | ▲▲ | ▲ | ▲ | ▲ | ○ | ▲ | ○ | ○ | | | ○ | ○ | ▲ | ▲ | ▲ | ▲ | | ○ | ○ | ○ | |
| 57. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ● | ● | | | | ▲ | ▲ | ▲ | ▲ | ▲ | ● | ● | ● | ● | ● |
| 58. | ▲▲ | ▲ | ▲ | ▲ | ○ | ▲ | ○ | ○ | ○ | | ○ | ▲ | ▲ | ▲ | ▲ | ▲ | ○ | ○ | ○ | ○ | ○ |
| 59. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ● | ● | ● | | ● | ● | ▲ | ▲ | ▲ | ▲ | ● | ● | | | ● |
| 60. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ○ | ○ | ○ | | ○ | ○ | ▲ | ▲ | ▲ | ▲ | ○ | ○ | ○ | | ○ |
| 61. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ● | ● | | | | ▲ | ▲ | ▲ | ▲ | ▲ | ● | ● | | | |
| 62. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ○ | ○ | ○ | | | ▲ | ▲ | ▲ | ▲ | ▲ | ○ | ○ | ○ | ○ | ○ |
| 63. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ● | ● | ● | | ● | ● | ● | ▲ | ▲ | ▲ | ▲ | ● | ● | | |
| 64. | ▲▲ | ▲ | ▲ | ▲ | ○ | ▲ | ○ | ○ | | | | ▲ | ▲ | ▲ | ▲ | ▲ | ○ | ○ | ○ | ○ | ○ |
| 65. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ● | ● | | | | ▲ | ▲ | ▲ | ▲ | ▲ | ● | ● | ● | ● | ● |
| 66. | ▲▲ | ▲ | ▲ | ▲ | | ▲ | ○ | ○ | | | | ▲ | ▲ | ▲ | ▲ | ▲ | ○ | ○ | ○ | ○ | ○ |
| 67. | ●● | ● | ● | ● | | ● | | ● | ● | ● | | ● | ● | | | ● | ● | | ● | | |
| 68. | | | | | ○ | | | ○ | | ○ | | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 69. | ● | ● | ● | | ● | ● | ● | ● | ● | ● | | ● | ● | | | ● | | | ● | | ● |
| 70. | ○○ | ○ | ○ | ○ | ○ | ○ | ○ | | | | ○ | ○ | ○ | | | ○ | ○ | ○ | ○ | | |
| 71. | ● | | | | ● | ● | | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | | | | |
| 72. | | ○ | | ○ | | ○ | ○ | ○ | ○ | ○ | | ○ | ○○ | | ○ | | ○ | | | | |
| 73. | | | | | ● | ● | ● | | | ● | | ● | ●● | ● | ● | ● | ● | ● | ● | ● | ● |
| 74. | ○○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | | ○ | ○ | | | | | | ○ | ○ | | ○ | ○ |
| 75. | | | | | ● | ● | ● | ● | ● | ● | ● | ● | | | ● | | ● | | | | ● |
| 76. | | | | | ○ | ○ | | | | | | ○○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| 77. | ● | | ● | | ● | ● | | ● | ● | | | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| 78. | ○○ | ○ | ○ | ○ | | ○ | ○ | ○ | | ○ | | ○ | ○ | | | ○ | ○ | ○ | | | |
| 79. | ● | | | | ● | ● | | | | ● | | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| 80. | | | | | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | | | ○ | | | | | ○ |
| 81. | ● | ● | | | ● | ● | | ● | | | | ● | | ● | ● | ● | ● | ● | ● | ● | ● |
| 82. | ○○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | | | ○ | | | | | ○ |

| With 461 | | | | | | | | | | | | | With 76 | | | | | | | | | | | | | |
|----------|----|---|---|---|---|---|---|---|---|---|---|---|---------|----|---|---|---|---|---|---|---|---|---|---|---|---|
| | | P | P | | | 4 | 4 | 5 | 7 | 9 | 9 | 2 | 1 | | P | P | | | 4 | 5 | 7 | 9 | 9 | 2 | 1 | |
| | | 7 | 6 | | | 6 | 4 | 3 | 0 | 0 | 6 | 7 | | | 7 | 6 | | | 4 | 7 | 3 | 0 | 0 | 6 | 7 | |
| # | BS | 5 | 6 | W | D | 1 | E | 0 | 8 | 0 | 3 | 2 | 8 | BS | 5 | 6 | W | D | E | 0 | 6 | 8 | 0 | 3 | 2 | 8 |
| 83. | ● | ● | | | | ● | ● | ● | ● | ● | | | | ● | | ● | ● | | | ● | | | ● | ● | ● | |
| 84. | ○○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | | ○ | ○ | ○ | | | | | | | | ○ | | ○ | | | |
| 85. | ●● | | ● | ● | ● | ● | | | | | | | ● | ● | | | | | ● | ● | ● | ● | | | | |
| 86. | ○○ | | ○ | ○ | ○ | ○ | ○ | ○ | ○ | | | | ○ | ○ | | | | | | | ○ | | ○ | ○ | | |
| 87. | ● | ● | | ● | | ● | ● | ● | ● | ● | ● | ● | | ● | | ● | | ● | | | ● | | | | | ● |
| 88. | ○○ | | ○ | ○ | ○ | ○ | ○ | ○ | | ○ | | ○ | ○ | | ○ | | | | | | ○ | ○ | | ○ | | |
| 89. | ●● | | ● | ● | ● | ● | ● | ● | | | | ● | | | | | | | | | ● | ● | ● | | ● | ● |
| 90. | ○○ | | ○ | ○ | ○ | ○ | ○ | ○ | | ○ | ○ | ○ | ○ | | | | | | | | ○ | ○ | | | | |
| 91. | ●● | | ● | ● | ● | ● | ● | ● | ● | ● | | | | | | | | | | | ● | | | ● | ● | ● |

(In the above chart, the presence of "▲" means that this manuscript omits the woman in adultery episode and cannot be shown. The testimony of E and 440 represents that of manuscript 461 at those places.)

A careful study of these examples shows that either P66 or P75 (or both) supports manuscript 461 at 51 of the 71 places where it varies from manuscript 76 (the woman in adultery event is not counted). For manuscript 76, either P66 or P75 (or both) upholds its wording at 28 of 71 examples. That is, of the 142 wording variations given here (71 from 461 and 71 from 76), 79 (51 from manuscript 461, + 28 from manuscript 76) existed before P66 or P75 were copied.

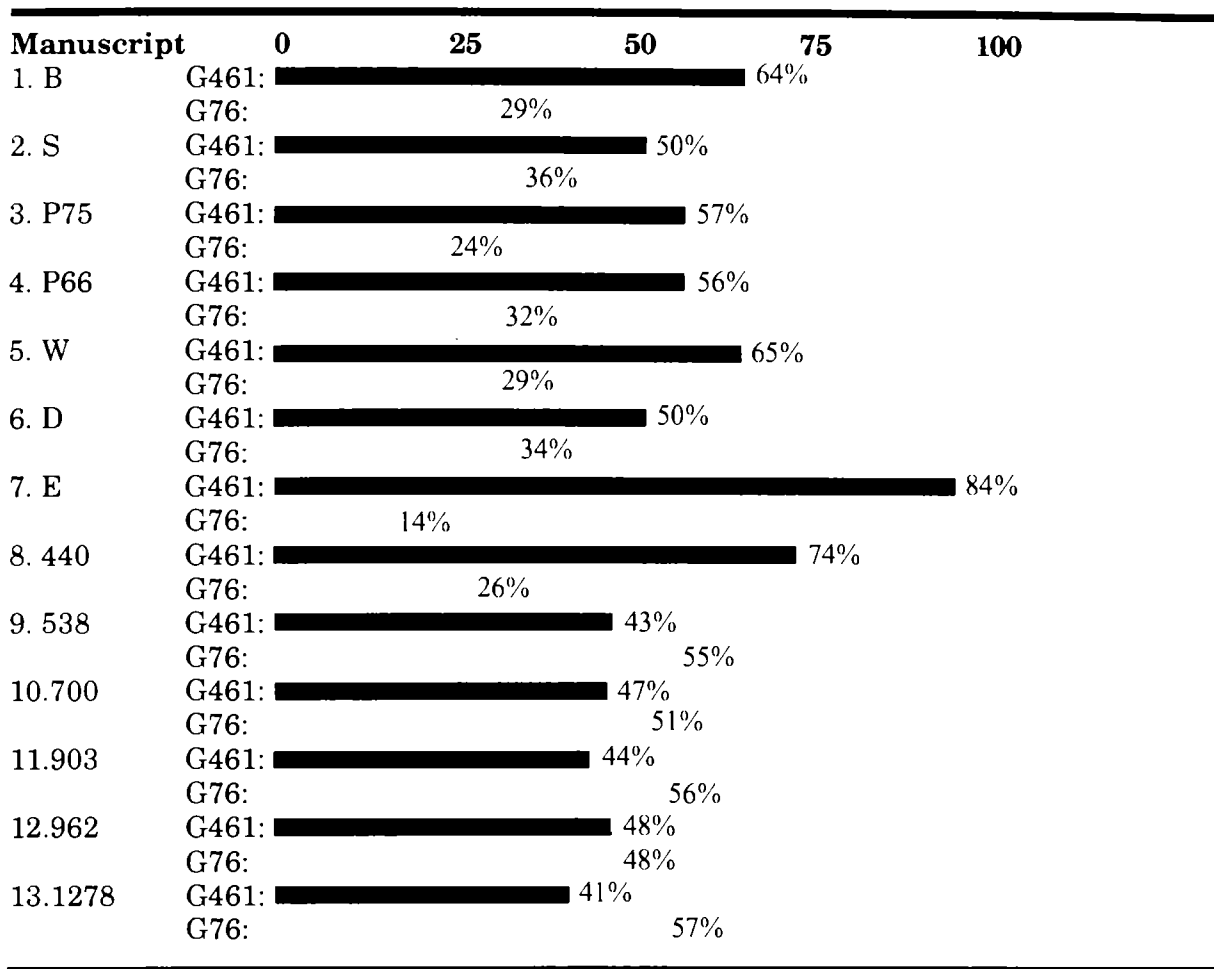
But let's go further. Consider that the witness of P66, P75, Aleph, B, W, D, singly or in combination, represents truly "old" wordings, wordings that existed either before or concurrently with the age of "Lucian's" revision. Then, the agreement of one or more of them with the choice of manuscript 76 occurs at 47 of the 91 instances (counting the woman in adultery episode). And, at 20 of these (the woman in adultery episode), only manuscript D is available.

For 461, one or more of the older copies supports its choice 66 times.

This means that 113 of the 182 variations (66 from manuscript 461, + 47 from manuscript 76) between the manuscripts 461 and 76 existed in the early third century at the latest. "Lucian's" revision could have had no influence on most of these agreements between the "old" manuscripts and 461-76, for 79 of the 113 examples existed long before he issued his revised text (according to the hypothesis).

Let's look at the amount of agreement for each side from the listed manuscripts. Because some witnesses are unavailable at every example, the amount of agreement will be shown in percentages.

Group 461-76 Agreements



In these examples where 461 and 76 oppose one another, the manuscripts E and 440 show very strong sympathy for 461. The text of the oldest witnesses also agrees with these three more often than with the text of 76.

This does not necessarily mean that the wordings of manuscript 461 are *older* than that of 76; at 22 of the 91 instances where 76 opposes manuscript 461, one of the two oldest witnesses (P66) supports 76 against 461. However, this heavy backing for manuscript 461 by the Egyptian copies could mean that the ancestors of 461 came from the same source as P66-75-Aleph-B-W-D (or vice versa).

The chart shows less distinctive support for manuscript 76 among these copies. Only 538, 700, 903, and 1278 cluster more with it than with 461. Manuscript 962 concurs equally with both.

We noticed previously how P66 tended to support 76 more than 461 where P66 and P75 disagreed (page 138-139). But P66 also gave a somewhat eccentric text when compared at those examples with 76 and 461, agreeing with neither at five of 21 places.

We see this same eccentricity with the manuscripts that support 76. They tend to jump back and forth between groups more often than manuscripts E and 440.

Is it possible, then, to say that 461 and the manuscripts that support it heavily (E and 440) belong to a common group? Can the same be said for manuscript 76 and its followers (538, 700, 903, 1278)?

Let's take these two groups and examine the 91 examples where 461 and 76 vary as shown above on pages 140-143. For Group 461, we will assume that their common base exists where all three members concur. (In the woman in adultery episode, the agreement of E and 440 represents the group.)

Group 76 is more complicated. Because the members of this group provide less striking support for manuscript 76 than that found among Group 461's members, we will tally only those instances where three or more members agree with 76. An exception occurs where 76 and 538 agree. Then, the accordance of a third member is enough.

Under these restrictions, the common base wording of Group 461 has been preserved at 65% of the examples (59 of 91). The common base wording of Group 76 has been preserved at 59% of the examples (54 of 91). The chart shows these places (pages 139-142), by underlining.

Of these base wordings, an "old" manuscript (that is, P66-P75-Aleph-B-W-D) supports, in combination or singularly, Group 461, 38 times. One such example is where P75 upholds each Group 461 passage at examples 41-46.

Of Group 76, the same can be said at 32 of its 54 common wordings. For instance, see examples 14-16 where manuscript D (along with other old witnesses) supports Group 76.

Notice the situation at the woman in adultery examples (47-66). The oldest witness that contains the incident, Codex D, upholds Group 461 (represented by E-440) seven of the twelve times it can be counted (the other eight times it diverges from both). When it *does* agree with Group 76, it does so at a place where the group is very cohesive.

Because Codex D is a branch of the Alexandrian family (see Chapter 5), this high conformity with Group 461 shows that Group 461 is related to that family. On the other hand, the minor witness from Codex D for Group 76 verifies the evidence shown above (page 135) that Group 76 is somewhat distant from the Alexandrian family.

Throughout this chapter we have been concerned with the modern hypothesis that a major revision of the New Testament was undertaken by Lucian of Antioch, or some other unknown figure (Aland, 64). The whole Christian church (except for a small assembly in Egypt) then accepted this revision without question. By ecclesiastical authority, this "new" New Testament, full of false expansions of the text and devotional tampering, became the new standard and all older forms disappeared.

But the examples above show that wording variations already present in the early third century are still preserved in two different "groups" of supposed descendants from this common "ecclesiastical" revision.

And it is curious that Group 76 members (76, 538, 903, and 962) all have "*Bethabara*" at John 1:28, while the members of Group 461 have "*Bethany*." This variation existed at

the time of Origen (died A.D. 254). It could hardly have popped into being between the time a copyist wrote P66 (A.D. 200) and Origen made his comment.

The same could be said of the other splits between Group 76 and Group 461. Thirty-two of the 54 common base wordings of Group 76 were there in the manuscript tradition of mid-third century Egypt. Thirty-eight of the 59 base wordings of Group 461 were there when a copyist wrote P66 and P75.

So, if these two groups were already there before Lucian (or whoever) issued his authoritative revision, and the same groups have been preserved until present times, where is the evidence for a new "ecclesiastical" text? The very diversity among the manuscripts as shown in the 91 examples on pages 139-142 speaks against any authoritative controlling of manuscript copying.

Let us imagine, then, that Group 461 and Group 76 at one time represented two "local" texts (see page 37). Through the centuries the manuscripts from each have influenced the other. Considering the *"Bethabara-Bethany"* difference mentioned above and the other Group splits that are witnessed to by P66 and P75 (written at the beginning of the third century), the branching occurred before A.D. 200. It then follows that when Group 461 and 76 agree, the wording is of their common base before the split, a base that existed before Papyrus 66 was copied.

We can get an idea of this base by examining every variation in the manuscripts used for this study through a portion of the book of John from 6:35 to 6:65. This is roughly the area represented by examples 30-39 on page 140. Such a demonstration will exhibit the number of times the groups 461-76 agree against the text selected by modern scholarship. It also will demonstrate some of the differences of the two groups.

We will also include the witness (when possible) from two Latin Vulgate manuscripts (St. Gall and Hugo), the edition of Wordsworth, and the Old Latin manuscript Veronensis. The listing will show agreement of the Latin Vulgate manuscripts by "Vg(3)." The letters "OL" display the testimony of the Old Latin Veronensis. A few times a variation found only in a Latin witness is shown at the Greek examples.

In the following examples, we will indicate a unity of all later Greek manuscripts by the word All(9). If some of these diverge, the number in parentheses (9) will be reduced and the identity number of the opposing manuscript(s) will be given beside the appropriate variant.

The word Old(6) represents a combined agreement of the so-called old Greek manuscripts. This means that P66, P75, Aleph, Codex B, Codex W, and Codex D concur in favor of that wording variation. Old(5) means that one old manuscript diverges. The evidence will be treated in the same way as with the later manuscripts detailed above.

As always, KJ means the King James and MV means the modern versions. The King James wording is given in italic print. Differences between the King James and the other witnesses will be shown in brackets "[]." One thing to notice is the high rate of error among the "oldest and best" manuscripts.

John 6:35-6:65

-
- 6:35 (1) *[And] Jesus said unto them / KJ;All(6); Vg(3)*
Jesus said unto them/ MV;B,W,1278; OL(b)
[Therefore], Jesus said unto them/ S,D,76,538
- (2) *shall never hunger / KJ;MV; All(9); Old(5); Vg(3); OL*
shall never hunger [at any time]/ D
- (3) *shall never thirst at any time / KJ;MV; All(8); Old(6), Vg(3); OL*
shall never thirst at all/ E
- 6:36 (1) *that you also have seen [me] / KJ;MV; All(9); Old(5), Vg(3)*
that you also have seen/ S; OL
- (2) *and believe not / KJ;MV; All(9); Old(5); Vg(3); OL*
and believe [me] not/ W
- 6:37 *I will in no wise cast [out]/ KJ;MV; All(9); Old(4); Vg(3)*
I will in no wise cast/ (or discard)/ S,D; OL
- 6:38 (1) *For I came down from (out of) heaven not / KJ; All(9), D*
For I came down from (away from) heaven not/ MV; P66,B,W; Vg(3)
For not I came down from (out of) heaven not/ S; OL
- (2) *not [to do] mine own will / KJ;MV; All(9); Old(4); Vg(3) OL*
not [that I shall do] mine own will/ D S
- (3) *him that sent me / KJ;MV; All(7); Old(5); Vg(3)*
him that sent me, [the Father]/ D,700,903; OL
- 6:39 (1) *And this is [the Father's] will which hath sent me / KJ; All(8); Vg(3)*
And this is [his] will which hath sent me/ MV; Old(5),700; OL
[Omit entire phrase.....]/ S
- (2) *Which he hath given me / KJ;MV; All(9); Old(5); Vg(3); OL*
Which he gave me/ P75
- (3) *I should lose nothing / KJ;MV; All(9); Old(5); Vg(3); OL*
I should lose nobody/ D
- (4) *but should raise [it]/ KJ;MV; All(5); Old(4); Vg(Hug)*
but should raise [him]/ W,E,461,903; Vg(St.G, WW); OL
but [that] I should raise [it]/ D
- (5) *[at] the last day / KJ;MV; 76,962,903?; S,D; Vg(St.G.)*
the last day/ All(6); Old(4); Vg(Hug.,WW); OL

- 6:40 (1) *[And] this is the will / KJ; All(7)*
[For] this is the will/ MV; Old(4); 76,538; Vg(3); OL
This is the will/ P75
[omit entire phrase]/ P66
- (2) *of him that sent me/ KJ; All(8)*
of my Father/ MV; Old(6); OL
of him that sent me, the Father/ 1278
of my Father that sent me/ Vg(3)
- (3) *[may have] everlasting life/ KJ;MV; All(4); Old(6), Vg(3); OL*
[shall have] everlasting life/ E,461,538,700,903
- (4) *and will raise him up, I/ KJ;MV; All(7); Old(4); Vg(3)*
and I will raise him up/ 903
and will raise him up/ P66,D,76; OL
- (5) *the last day/ KJ; All(7); P75,B,W*
in the last day/ MV; P66,S,D; 76,903; Vg(3); OL
- 6:41 *The Jews [then]/ KJ;MV; All(9); Old(5); Vg(3); OL*
[And] the Jews/ D
- 6:42 (1) *is not this [Jesus] the son / KJ;MV; All(6); Old(6),Vg(3)*
is not this the son/ 538,700,1278; OL
- (2) *the son of Joseph / KJ;MV; All(9); Old(5)*
of [the] Joseph/ D
- (3) *whose father and mother we know? / KJ;MV; All(7); Old(4); Vg(3)*
whose father and mother [you] know?/ 1278
whose father [we know also]?/ S
whose father [we know]?/ W; OL
who [his] father and mother [we know]?/ 903
- (4) *how [therefore] says he that / KJ; All(8); P66; Vg(3); OL*
how [now] says he that/ MV; P75,B,W
how says he that/ 440
how therefore [he says]/ S
how therefore he says [of himself]/ D
- (5) *that out of the heaven I came down / KJ;MV, All(9); Old(4); Vg(3); OL*
away from heaven to have come down/ D
I, out of heaven, I came down/ S

- 6:43 *Jesus [therefore] answered/ KJ; All(8); D,W,S; Vg(3); OL*
Jesus answered/ MV; P66,P75,B; 903
- 6:44 (1) *No man can come to me except the Father/ KJ;MV; All(7); Old(4); Vg(3); OL:*
(B,76, and E agree, but have the same minor variation)
No man can come to me except [my] Father/ P66
- (2) *which hath sent me draw him/ KJ;MV; All(9); Old(5); Vg(3); OL*
which hath sent me draw him [to me]/ W
- (3) *I will raise him up [at] the last day/ KJ; 461; P75, S; Vg(St.G.)*
I will raise him up [in] the last day/ MV; All(8); Old(4); Vg(hu.,WW); OL
- 6:45 (1) *they shall be all taught of [the] God/ KJ*
they shall be all taught of God/ MV; All(9); Old(6)
- (2) *every man [therefore]/ KJ; All(9)*
every man/ MV; Old(6); Vg(3); OL
- (3) *that hath heard and hath learned/ KJ;MV; 903,1278; Old(5); Vg(3)*
that [hears] and hath learned/ D; All(7)
that hears and [should (or shall) hath learned]/ OL
- 6:46 (1) *not that the Father any man hath seen/ KJ; All(9)*
not that the Father hath seen any man/ MV; Old(5), Vg(3); OL
- (2) *save he which is of [the] God/ KJ;MV; All(9); Old(3); Vg(3); OL*
save he which is of God/ B
save he which is of [the Father]/ S
- (3) *he hath seen the Father/ KJ;MV; All(9); Old(3); Vg(3), OL*
he hath seen [the God]/ S,D
- 6:47 *he that believeth [on me]/ KJ; All(9); D; Vg(3); OL*
he that believeth/ MV; Old(4)
- 6:49 *your Fathers did eat [manna in the wilderness]/ KJ; All(9); P66,S; Vg(Hugo)*
your Fathers did eat [in the wilderness, the manna]/ MV; B,W;
Vg(St.G.,WW)
your Fathers did eat [the bread, in the wilderness, the manna]/ D; OL

- 6:50 (1) *This is the bread which cometh down from Heaven / KJ; MV; All(9); Old(4); Vg(3); OL*
 This is the bread which cometh down from heaven also/ D
- (2) *that a man [may eat] thereof/ KJ;MV; All(7); Old(5); Vg(3); OL*
 that a man [eats] thereof/ E,903
- (3) *and not die / KJ;MV; All(9); Old(4); Vg(3); OL*
 and [should] not die/ B
- 6:51 (1) *if any man eat / KJ;MV; All(9); Old(4); Vg(3); OL*
 if [therefore] any man eat/ D
- (2) *of this the bread/ KJ;MV; All(9); Old(3); Vg(3); OL*
 of the bread, mine/ S
 of bread, this/ D
- (3) *he shall live forever / (in a way that is significant or advantageous to the subject): KJ; All(9); P66,B*
 he shall live forever/ (a simple statement): MV; S,D,W
- (4) *and the bread that / KJ;MV; All(9); Old(2); Vg(3)*
 and the bread/ D,W
 the bread/ S
 the bread that/ OL
- (5) *is my flesh, [which I will give] for the life of the world / KJ; All(9)*
 is my flesh for the life of the world/ MV; Old(5); Vg(3); OL
 for the life of the world, is my flesh/ S
- 6:52 (1) *Strove therefore among themselves the Jews / KJ;MV; All(7); Old(4); OL*
 Strove therefore the Jews among themselves/ P75,D; 461,1278; Vg(3)
- (2) *how can this man to us give flesh? / KJ;MV; All(9); B, W; OL*
 how therefore can to us this man give flesh?/ S
 how can this man to us flesh give?/ D; Vg(St.G.,Hugo)
 how can this man flesh to us give?/ Vg(WW)
 how therefore can this man give to us flesh?/ P66
- (3) *[his] flesh / (his is not in text, but understood): KJ, All(9); S,D,W*
 his flesh/ (his is in the text): MV; P66,B; Vg(3) OL

- 6:53 (1) *[Then] Jesus said / KJ;MV; All(8); Old(5); Vg(3); OL*
Jesus said/ 440
- (2) *Except you eat the flesh / KJ;MV; All(9); Old(3); Vg(3); OL*
Except you [receive] the flesh/ D
[If] you eat the flesh/ W
- (3) *and drink his blood / KJ;MV; All(9); Old(3); Vg(3); OL*
and his blood drink/ P66,D
- (4) *ye have no life in you / KJ;MV; All(9); Old(3); Vg(St.G., WW)*
ye have no [eternal life] in you/ S
ye have [in you no life]/ D
ye [shall have] no life in you/ Vg(Hugo); OL
- 6:54 (1) *Whoso eateth my flesh and drinketh my blood / KJ;MV; All(9); Old(4); Vg(3); OL*
Whoso eateth [his] flesh and drinketh [his] blood/ D
- (2) *I will raise him up [at] the last day / KJ;MV; All(3); Old(5)*
I will raise him up [in] the last day/ 76,440,461, 700,903; Vg(3); OL
- 6:55 (1) *For my flesh is indeed meat / KJ; All(8); P66,D*
For my flesh is [true] meat/ MV; P75,B,W; 1278
For my flesh/ S
- (2) *for my blood is indeed drink / KJ; All(8); P66*
for my blood is [true] drink/ MV; P75,B,W; 1278
[omit entire phrase.....]/ D
is indeed drinking (meaning of carousing)/ S
- 6:56 (1) *drinketh his blood / KJ;MV; All(9); Old(5); Vg(3); OL*
drinketh his blood [has eternal life and I will raise him the last day.
For my flesh is true meat and the blood]/ W
- (2) *and I in him / KJ;MV; All(9); Old(5); Vg(3); OL*
and I in him, [as in me the Father and I in the Father. Verily, verily I say
to you unless you receive the body of the Son of Man as the
bread of life you have not eternal life]/ D
- 6:57 (1) *and I live by [the] Father / KJ;MV; All(9); Old(5); Vg(3); OL*
and I live by [my] Father/ P75

- (2) *so he that eateth me / KJ;MV; All(9); Old(5); Vg(3); OL*
so he that receiveth me/ D
- (3) *even he shall live / (in a way that is significant or advantageous to the subject):*
KJ; All(9); P66,W
even he shall live/ (a simple statement): MV; P75,S,B
even he lives/ D
- 6:58 (1) *This is that bread / KJ;MV; All(9); Old(5); Vg(3); OL*
It (or he) is that bread/ S
- (2) *which [came down]/ KJ;MV; All(9); P75,B,W; Vg(3); OL*
which [is coming down]/ P66,S
- (3) *from [the] heaven / KJ; All(9); P66,S,D,W*
from heaven/ MV; P75,B
- (4) *not as your fathers did eat manna / KJ; All(9); Vg(3) OL*
not as the fathers did eat/ MV; Old(5)
not as your fathers did eat/ D
- (5) *he that eateth / KJ;MV; All(6); Old(6); Vg(3); OL*
he that eateth [of me]/ 76,962,1278?
- (6) *of this bread / KJ;MV; All(9); Old(5); Vg(3); OL*
of bread this/ W
- (7) *shall live forever / (in a way that is significant or advantageous to the subject):*
KJ; All(5); P66,D
shall live forever/ (a simple statement): MV; Old(4); E,440,461,1278?
- 6:59 (1) *These things said he in [the] synagogue / (the is not in the text but understood):*
KJ;MV; All(8); Old(5)
These things said he in the synagogue/ (the is in the text): D; 903
- (2) *as he taught in Capernaum / KJ; All(9)*
as he taught in Capernaum/ MV; Old(5); Vg(3); OL
as he taught in Capernaum [on the Sabbath]/ D
- 6:60 (1) *Many therefore when they had heard this (of his disciples) / KJ;MV; All(9);*
Old(5); Vg(3)
Many therefore of his disciples when they had heard this/ D
Many therefore of his disciples/ OL

- (2) *said, hard is* / *KJ;MV; All(9); Old(5); Vg(3); OL*
said, hard / *W*
- (3) *this saying* / *KJ; All(8); P75; Vg(3); OL*
saying, this / *MV; Old(5); 903*
- 6:61 (1) *When Jesus knew in himself that* / (i.e. perceived it in his mind): *KJ;MV; All(9); Old(4); Vg(3); OL*
Therefore Jesus knew in himself that / (i.e. from hearing of it): *S*
As knew therefore Jesus that in themselves / *D*
- (2) *he said unto them* / *KJ;MV; All(9); Old(4); Vg(3); OL*
[And] he said unto them / *S*
[Jesus] said unto them / *P66*
- 6:62 (1) *What and if ye [shall] see the Son of Man* / *KJ;MV; All(7); P75,B,D; Vg(3); OL*
What and if ye [see] the Son of Man / *440,903*
What and if ye [saw] the Son of Man / *P66*
What and if ye [noticed] the Son of Man / *W*
[If ye shall see] the Son of Man / *S*
- (2) *ascending up [where] he was before* / *KJ;MV; All(9); Old(4)*
ascending up [where] he was before / (different word used for "where"): *P66,D*
- 6:63 (1) *it is [the] spirit that quickeneth* / *KJ;MV; All(9); Old(4)*
it is a spirit that quickeneth / *S*
- (2) *the words that [I speak] unto you* / *KJ; All(8)*
the words that [I have spoken] unto you / *MV; Old(5); 1278; Vg(3); OL*
- (3) *they are spirit and [they] are life* / *KJ;MV; All(9); Old(3)*
they are spirit and life / *S; Vg(3); OL*
they are spirit, life / *D*
- 6:64 (1) *[But there are of you, some] that believe not* / *KJ;MV; All(9); B,W*
[But of you, there are some] that believe not / *S,D; OL*
[But there are some of you] that believe not / *P66; Vg(3)*
- (2) *For Jesus knew [from] the beginning* / *KJ;MV; All(9); B,D,W*
For Jesus knew [from] the beginning / (different word used for "from"): *P66*
For the [Savior] knew from the beginning / (same "from" as used by P66): *S*

- (3) *who they were that [believed not]/ KJ;MV; All(9); Old(3); OL*
who they were that [believed]/ S; Vg(3)
[omit entire phrase.....]/ P66
- (4) *and who [should] betray him / KJ;MV; All(9); Old(3); Vg(3); OL*
who [was about to] betray him/ P66 S
and who [is] betraying him/ D
- 6:65 (1) *Therefore said I unto you [that]/ KJ;MV; All(9); Old(4), Vg(3); OL*
Therefore said I unto you/ W
- (2) *except it [were given unto him]/ KJ;MV; All(9); Old(3); Vg(3); OL*
except it [was given unto him]/ P66
except it [were given]/ S
- (3) *of [my] Father / KJ; All(9); Vg(3)*
of [the] Father/ MV; Old(6); OL

The above list exhibits 87 examples. All nine later manuscripts (461-E-440-76-538-700- 903-962-1278) concur at 56 of the 87(63%). Eight of these nine witnesses unite at 13 more instances. Under the hypothesis stated above, this would be the common base of both Group 461 and 76 before any branching took place.

Of the 87 examples, both the King James and the modern versions agree at 60 (69%). That leaves 27 where discord exists. The chart below shows these, with the support for each side.

King James Versus Modern Versions-27 Examples

| Verse | With King James | With Modern Versions |
|----------|----------------------------|------------------------------|
| 6:35 (1) | All(6); Vg(3) | B,W,1278; OL |
| 6:38 (1) | All(9); D | P66,B,W; Vg(3) |
| 6:39 (1) | All(8); Vg(3) | Old(4),700; OL |
| 6:40 (1) | All(7) | Old(4),76,538; Vg(3); OL |
| (2) | All(8) | Old(6); OL |
| (5) | All(7),P75,B,W | P66,Aleph,D,76,903; Vg(3);OL |
| 6:42 (4) | All(8),P66; Vg(3); OL | P75,B,W |
| 6:43 | All(8),Aleph,D,W; Vg(3);OL | P66,P75,B,903 |
| 6:44 (3) | 461,Aleph,P75; Vg(St.G.) | Old(4),All(8); Vg(2);OL |
| 6:45 (1) | ----- | Old(6),All(9) |
| (2) | All(9) | Old(6); Vg(3); OL |
| 6:46 (1) | All(9) | Old(5); Vg(3); OL |
| 6:47 | All(9),D; Vg(3); OL | Old(4) |

| | | | |
|------|-----|----------------------------|-------------------------|
| 6:49 | | All(9),Aleph,P66; Vg(Hugo) | B,W; Vg(2) |
| 6:51 | (3) | All(9),B,P66 | Aleph,D,W |
| | (5) | All(9) | Old(5); Vg(3); OL |
| 6:52 | (3) | All(9),Aleph,D,W | P66,B; Vg(3); OL |
| 6:55 | (1) | All(8),P66,D | P75,B,W,1278 |
| | (2) | All(8),P66 | P75,B,W,1278 |
| 6:57 | (3) | All(9),P66,W | P75,Aleph,B |
| 6:58 | (3) | All(9),Aleph,P66,D,W | P75,B |
| | (4) | All(9); Vg(3); OL | Old(5) |
| | (7) | All(5),P66,D | Old(4),E,440,461,1278 |
| 6:59 | (2) | All(9) | Old(5); Vg(3); OL |
| 6:60 | (3) | All(8),P75; Vg(3); OL | Old(5),903 |
| 6:63 | (2) | All(8) | Old(5); 1278; Vg(3); OL |
| 6:65 | (3) | All(9); Vg(3) | Old(6); OL |

At 21 of these 27 examples, the two Groups 461 and 76 combine with the King James in opposition to the modern versions. That is, 21 times the base of these two groups, existing before A.D. 200, disagrees with the text of the modern versions. Seven of the 21 instances find support from P66, and two from P75.

How can the "Lucianic" early-fourth century compiled authoritative text conjecture explain this? How is it, that two manuscript groups can combine 21 times against the modern versions; and find support at nine of those places (43%) by early third century manuscripts--yet their text (as represented by Lucian's revision) was not even in existence before A.D. 300?

If we include the witness of the Old Latin, and the other old witnesses, we find that early witnesses uphold 13 of the 21 so-called late King James wordings. That is, 62% of these oppositions to the so-called early text found in the modern versions can be taken back to a time long before Lucian was born.

What about the places where Group 461 and Group 76 diverge? At 6:40 (1), every early witness upholds Group 76. At 6:40 (5), the early witnesses split and support both sides. 6:44 (3) shows another split; P75, Aleph, and 461 sustain the King James, but P66, B, D, W, and the other later copies concur with the modern versions.

At 6:58 (7), Group 76 unites with P66 and Codex D; Group 461 is aided by P75, Aleph, B, and W. Where is Lucian's compiled authoritative text at these examples?

If you examine all of the 87 examples given above, you will acquire a good knowledge of the kind of errors found in actual manuscripts. Under the hypothesis that the pre-branching base text exists where all nine members of Group 76 and 461 agree, a full 63% (56 of 87) of the variations can be regarded as probable corruptions.

Another 14% (13 of 87), where eight manuscripts of both groups oppose one, needs support from other unexamined manuscripts to lose a probable error classification. Of

the 23% that remain, some variations from the group are so split as to show only confusion (6:35(1) and 6:42(3) are examples).

The existence of two groups of so-called later manuscripts that preserve wording variations that existed before A.D. 200 is a stumbling block for the modern "Lucianic" revision notion. If all nine of these manuscripts were first copied from a standard text and then recopied under strict conditions, how is it that they vary so much?

If they were just *revised* using a standard text and copyists were free to accept or reject the new wordings, how is it that almost all pre-revision wordings, now accepted as true by modern scholarship, disappeared from these late copies while scores of wordings equally as old were kept?

And how is it that these later manuscripts preserve the same splits and wording agreements as found in P66 and P75, manuscripts that were buried in the Egyptian sand centuries before 461 or E or 962 were copied?

A Final Test

There is one more test we can make to examine the text of the older and later manuscripts. In Chapter 2 we compared the text of the manuscripts in Matthew at every verse where there was no disagreement between the King James or the modern versions. The later witnesses 461, 1278, 440, and 76 all scored higher, in that order, than Codex B. The three other available older witnesses rated ninth, tenth, and twelfth.

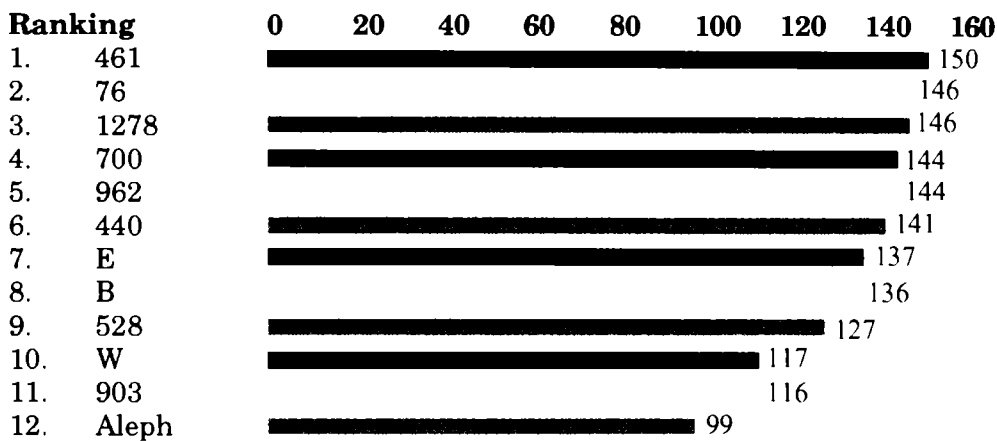
In Chapter 7 we again examined the text of these 12 witnesses at every word in the first 11 chapters of John where there was no disagreement between King James or modern versions. The manuscripts 962, 461, 76, 700, 1278, 440, and E all ranked higher, in that order, than Codex B. The three other older witnesses took the last three places.

In this section we will compare the text of P66 with the later and older manuscripts at every verse in the first 11 chapters of John where the King James and the modern versions agree. This agreement represents the oldest possible text since P66 was copied about A.D. 200.

According to the King James, there are 536 verses in the first 11 chapters of John. Of these, P66 is missing 24 verses due to mutilation, which leaves 512. Of these 512, the King James and the modern versions and the text of P66 agree at 154 verses (30%). That is, for 30% of the verses in John 1-11, P66 and the King James and the modern versions have no variation. This represents the traditional mainstream text of the second century.

If we test the manuscripts used in this book at those 154 verses we find that some agree very closely to this A.D. 200 text but others less so. The following table shows the number of agreements found in each witness compared to the 154 verses where P66 and the KJ and the MV all agree.

Manuscript Agreements With P66-KJ-MV: 154 Verses



This chart shows the great accuracy of the so-called later witnesses. Manuscript 461, copied 635 years after Papyrus 66, duplicates exactly 150 of the 154 verses (97.4%) where Papyrus 66, King James, and modern versions are in agreement. Manuscript 962, copied 1298 years after P66, preserves an exact accordance at 144 verses (93.5%).

On the contrary, manuscript B, copied less than 200 years after Papyrus 66 concurs at only 136 verses (88.3%). The other older manuscripts are even worse.

If it be true that the farther in time a copy is from the original, the more error it should contain, then Codex B, W, and Aleph should rank much higher than they do. Since P66 is from their local area, if they were accurate copies of their local text, they also should rank much higher.

How is it that examples of Lucian's phantom fourth century compiled text are more accurate here than Aleph and B? By now we know the answer. There never was an authoritative compiled text. We have shown that the text of the later manuscripts is as old or older than that found in P66 and its few allies. These later texts cover a much wider geographical range than that of a local Egyptian text found in the oldest witnesses.

In short, the modern versions are based upon a conjecture of New Testament history that is a fantasy. Therefore, the text of the modern versions is corrupt.

CONCLUSION

IN the preceding 12 chapters, we analyzed every facet of modern scholarship's understanding of New Testament history. The modern view is that a major revision of the New Testament took place in Antioch sometime before A.D. 300. This new revised text (compiled by "Lucian" or other mystery figure), full of fabrications, spread throughout the Christian world. By some unexplained means, this false New Testament was endowed with overwhelming authority, so much that copyists were forced to discard their pre-revised sources.

Fortunately, however, someone buried a few pre-revised manuscripts in a pot on the east bank of the Nile river, south of Cairo. A few other copies also escaped this wholesale corruption by the church. Now, thankfully, by use of these sources and certain rules of textual criticism, modern scholarship can recover a much truer representation of the original manuscripts, than presented by the later Greek manuscripts, descendants of the corrupting revision.

In examining these views, we found that an introductory note of Jerome's Latin Vulgate gives the only source for the notion of a revision of the New Testament. No other work even hints that such an event occurred. We also found that the later manuscripts, themselves, bear witness that such a revision never took place.

It is true that some old manuscripts were preserved. Curiously enough, however, these ancient sources often support the King James against the later Aleph and B. This reality conflicts greatly with the Lucianic revision hypothesis.

We also scrutinized the rules used by modern scholarship to determine which of two or more variants is most likely the original. In many cases these guidelines oppose the choice of modern New Testament scholarship.

For example, we determined that the like-ending error is a major cause of mistakes in New Testament manuscripts. Copyists have omitted words or phrases because of similar sounding word endings. These simple errors account for many of the shorter verses found in the oldest manuscripts, that are now accepted as truth.

Furthermore, the harder wording, the shorter wording, the wording that explains the other wordings, is often found in the King James manuscripts. When this happens, however, modern scholarship irrationally ignores its own standards and follows the so-called "oldest and best" manuscripts, Aleph, Codex B, and allies.

But are they really "oldest and best"? On three occasions, we compared Aleph, Codex B, and allies to the later manuscripts where modern scholarship and early King James scholarship are in agreement. In every case, the later copies were the most accurate, not Aleph, B, or ally.

Given the above findings, we must conclude that modern New Testament scholarship has failed in its bid to give the Christian church a New Testament that is closer to the

originals than was previously available. It has done so not because the scholars today have less intelligence than those of previous centuries. This failure happened because modern scholarship refused to back up its assertions and conjectures with factual evidence. Instead of a methodological approach, moving from basic facts to conclusion, modern scholarship first concluded that there must have been a revision. Then they attempted to re-write history to prove it. The evidence condemns their attempt.

But a few questions remain. Why do so many ministers, seminarians, and scholars support such a flawed view of New Testament history? The answer lies in the fact that only a handful of scholars perpetuate the modern Westcott-Hort myth. When Bible translation questions arise, the modern minister or scholar merely defers to the opinion of these half-dozen or so men, assuming that they have correctly analyzed the arguments and are trustworthy. That is why the phrase "most scholars agree," commonly used in defense of modern Westcott-Hortism, is meaningless. "Most scholars" have never collated a single manuscript, much less studied for themselves the characteristics of copyists or the lessons of history.

Why is it, then, that there are no "old" manuscripts that heavily favor the later King James copies? The simple answer is that almost all discoveries of ancient New Testament manuscripts have been in Egypt, a place where the climate is dry and hot, perfect conditions for the preservation of written materials. In contrast, Greece, Italy, parts of Syria, and other regions of the ancient church have a wetter climate. A papyrus manuscript buried in a clay jar would fare much worse in such climactical conditions than the same buried in Egypt.

But there are other contributing factors. Old manuscripts were destroyed during the many persecutions that the church endured, including the biggest at the beginning of the fourth century (see Chapter 11). Barbarians sacked Rome, a strong Christian center, twice in the fifth century, something that had to affect the survival rate of old Greek and Latin New Testament manuscripts. Jerusalem met the same fate in the seventh century, by an invading Arab army. Constantinople was sacked in a "Christian" crusade in the thirteenth century.

How many old manuscripts disappeared during these upheavals? Appendix D contains more examples of events that could have affected the survival of old King James copies.

It should be noted that one "best" manuscript, Aleph, was saved from the fires of Mt. Sinai monastery, simply because a nineteenth century scholar named *Tischendorf* happened to visit at the right time. How many other King James type manuscripts did not fare so well?

The other "best" manuscript, Codex B, ended up at the Vatican library in Rome. Perhaps an Egyptian monastery member who fled the seventh century invasion by the Arabs brought it to Rome. Codex B could not have been in Rome during the fifth century, or the barbarian pillage of that city would have destroyed it.

Another conjecture is that someone escaping the persecution of the Iconoclastic movement in the eighth century Greek church brought Codex B to Italy.

In any case, no church used Codex B for its worship services for any length of time. Under those conditions of use, it would have fallen apart long ago.

However, if Codex B had been used and if someone had recopied it before it disintegrated, it would have lived on as a "later" manuscript. This happened with the eighth century manuscript 892, a close ally of the modern Greek text.

The continuous use of manuscripts by the church explains the existence of so many so-called later copies of the New Testament. A manuscript handled constantly begins to wear. When it reaches a certain state of deterioration, a new copy is made. This would become a so-called later copy, simply because the Greek church was a living church, and worship services have continued from the beginning until present times. That is, every century or so, most older manuscripts would be replaced with newer materials made with newer writing methods.

Although an extensive portion of an "old" New Testament copy that heavily favors the King James apparently has not survived the centuries, some such fragments do exist. Modern scholarship holds that a mere fragment of an ancient manuscript is enough to confidently identify its family, whether Western, Alexandrian, or other (Johnston 1989, 2).

If this be taken as true, then the leather fragments 0188, 0206, and 0228 of the fourth century would have to be classified as King James type manuscripts. The fragment 0171, copied around A.D. 300 also witnesses heavily to the King James, although it has suffered some corruption from Egyptian sources (see Chapter 3). Manuscript 0189, copied in the second/third century has one agreement with the King James and four with the modern versions.

On the papyrus side, P27 of the third century would have to be classified as a King James manuscript. The modern Greek text lists its testimony four times. Twice it agrees with KJ and MV, once with neither, and once with the King James. Clearly, then, under the rule above, a King James manuscript existed in Egypt in the third century.

Papyrus 28 (third century), also from Egypt, agrees once with the King James, once with the modern Greek (a like-ending error) and twice with neither.

Papyrus 53, of the third century, in Matthew concurs with the modern Greek once and the majority of manuscripts once (opposing KJ and MV). In Acts, it upholds the King James three times, the modern Greek twice. What family does it represent?

Papyrus 70 (third century) exhibits one agreement with the King James and one with the modern Greek. Again, this fragment shows that the later Greek manuscripts were re-presented in Egypt at an early era.

Other fragments that clearly preponderate to the side of the King James are: 0176 (fourth/fifth century); 0217, 0226, 0236, and 0244 (fifth century); P54, P56, 076 (fifth/sixth); P63 (A.D. 500); and P2, P84, P68 of the seventh.

According to modern scholarship, then, the evidence from P27 and P53 is enough to show that the later manuscripts that uphold the King James in opposition to the modern Greek, existed in Egypt in the third century. Because this is before the date of Lucian, the modern hypothesis that a major revision by that Antiochian personage established the New Testament text of the later King James manuscripts is nullified.

There are other indications that the so-called later manuscripts existed long before the time of Lucian. Edward Miller, the editor of Burgon's *The Traditional Text*, included a survey in that work of the scripture quotations of early Christian writers up to the

death of Hippolytus (A.D. 235). His survey showed that early writers supported the King James 151 times, the modern versions 84 (pages 118-119).

A more comprehensive survey, by the same author, of Christian writers who died before A.D. 400 shows a 2630 to 1753 ratio of King James agreements versus modern Greek (pages 99-101). Although the sources he used are now dated, no modern scholar has provided a similar survey showing the opposite conclusion.

There remains one more item to discuss: the great rate of error that exists in the Egyptian manuscripts. Appendix B lists some 62 examples of like-ending error found in the Alexandrian family witnesses. The comparison of later Greek copies and these early copies in Matthew and John, at verses where modern scholarship and King James unite in agreement, also reveal many errors in Aleph, B, and allies. How did this happen?

We can attribute some alterations to heretical editing. Gnosticism was a strong force in the early Egyptian church (Bell 1953, 79-80).

Carelessness probably caused other blunders. A third factor could also be the similarity of the Greek letters to that of Coptic, derived from the Greek. We know that Greek-Coptic bilingual copies existed in Egypt. It would be a simple matter for a careless or tired copyist to write a Coptic phrase or letter for the Greek and vice versa. The next copyist would then have to make sense of this mistake. This confusion could account for many of the errors found in Aleph and B.

It should be noted that the preservation of these oldest manuscripts, however secondary their text, is important for New Testament research. The comparison of P66's text, with that of Aleph, B, and the later manuscripts, in the previous chapter, shows that copyists have passed down the text from generation to generation with striking fidelity. There is no other explanation for the 97.4% agreement between P66 and manuscript 461 (copied A.D. 835) at the 154 verses tested.*

This conformity over so many centuries provides direct evidence for the validity of the doctrine of *providential preservation*, discussed in the Introduction. The average New Testament manuscript suffered little important corruption from the attacks of heretics, editorial surmises, or error.

One small example illustrates this: at John 1:28, a copyist substituted "*Bethany*" for "*Bethabara*," either by mistake (because "*Bethany*" appears many times in the Gospels), or by design, to better identify an unknown location. We can trace this to a very early date, possibly as early as the mid-second century.

A large percentage of existing manuscripts have descended from this early "*Bethany*" copy, including those of Egypt. Yet when we compared the "*Bethany*" branch with the "*Bethabara*" branch from John 6:35 to 6:65 (Chapter 12), we discovered that, of 87 variants from among the manuscripts used, both branches were in agreement at least 65 times.

*.It is true, of course, that P66 shows heavy agreement with Aleph, B, and allies in many of the verses not tested; but this is a mere reflection of the editorial habits of the locality that generated this small group of manuscripts.

Conclusion

Also, the times where the branches apparently diverge represent variations of small importance. This means that during the centuries after the mid-second century split over Bethany-Bethabara, up to the A.D. 1498 copying date of manuscript 962, no real variation has taken place in the New Testament. In view of the strenuous attacks against the Christian faith and the known possibility for error throughout the centuries, how can this be explained except as evidence that God has watched over His word?

The title of this book is *The Corruption of the Word: the Failure of Modern New Testament Scholarship*. In the previous 12 chapters we have seen proof that the title is a valid one. Modern theories and conjectures, backed by little except argument, have led to a New Testament text that is thoroughly corrupt. Instead of a closer approach to the originals, the modern versions give us the erratic text of a certain editorial school of third/fourth century Egypt. In this, modern New Testament scholarship has failed in its efforts to improve the Greek of the King James or to provide a scientific foundation for New Testament manuscript transmission history.

Unfortunately, this conclusion means that every modern English translation based upon the modern Greek New Testament is similarly corrupt. Many Christians, unaware of the issue, use these translation to feed their souls. This author can only urge those Christians to compare for themselves the modern versions they now use with the King James. Although the modern translations contain truth, they do not contain the whole truth.

APPENDIX A

Listed in this appendix are the omissions due to like-ending error in the manuscripts 461, E, 440, 76, 538, 700, 903, 962, 1278, Aleph, and B from the book of Matthew. These omissions are considered to be erroneous by both ancient and modern scholarship (except for a few exceptions held to by modern scholars). The like-ending omission occurs when a copyist's eye jumps from one word or letter sequence to another farther along in the text and omits the words between. For example, if a text read:

Themanwasbad**theman**wasgood**theman**wasbrave...

it is easy to see how a copyist could read up to the second "the man" (marked in bold print), look down to his work and write the words, look back up to the *third* "the man" (also marked in bold print), think that that was where he had ended, and continue with "was brave," omitting the words "was good." Remember that in early manuscripts, punctuation was little used and there was no space between letters; the text would be crammed together like that above.

Anyone who has spent some time collating manuscripts from microfilm (or printed texts) knows how easy this is to do. This author has done it more than once, and has even begun to count the words as missing from a manuscript until a second check showed that it was the author's eye that had jumped, not the copyist's.

Both the Greek and the English are given in these examples with the Greek (and English when possible) words or letters that led to the omission highlighted in italic print. The causes of omission usually occur due to similar sounding words, though at times, only a few letters are responsible. This happened because of the method of copying mentioned above and because some copyists wrote only a few letters at a time, instead of words or phrases. Look at the example for 5:45 where Aleph dropped some words:

5:45 ΤΟΥΕΝΟΥΡΑΝΟΙΟΤΙΤΟΝΗΛΙΟΝΑΥΤΟΥΑΒΑΤΕΛΛΕΙ
 ΕΠΙΠΟΝΗΡΟΥΣΚΑΙΑΓΑΘΟΥΣΚΑΙΒΡΕΧΕΙ
 ΕΠΙΔΙΚΑΙΟΥΣΚΑΙΑΔΙΚΟΥΣ
 ΕΑΝΓΑΡΑΓΑΠΗCΗΤΑΙΤΟΥCΑΓΑΠΩΝΤΑCΥΜΑC

This example is in capital Greek letters (when possible) and is a representation of the text of Codex D at this verse. Aleph lost the words from the first "OYC" in line two to the "OYC" at the end of line three, and could have lost the words up to the "OYC" at line four, with a little more inattention. That is, the copyist read the word "ΑΓΑΘΟΥC" (or the letters "-OYC"), wrote it down, looked up to his source copy (remembering the "-OYC" sound), saw the "-OYC" of "ΑΔΙΚΟΥC," in line *three*, thought that was where he had finished, and continued with the next line.

Perhaps it is difficult to understand how someone could make this mistake. If we rearrange the wording slightly, the possibility for mistake will be easier to see:

5:44 ΤΟΥΕΝΟΥΡΑΝΟΙCΟΤΙΤΟΝΗΛΙΟΝΑΥΤΟΥΑΒΑΤΕΛΛΕΙ
 ΕΠΙΠΟΝΗΡΟΥCΚΑΙΑΓΑΘΟΥC
 ΚΑΙΒΡΕΧΕΙΕΠΙΔΙΚΑΙΟΥCΚΑΙΑΔΙΚΟΥC
 ΕΑΝΓΑΡΑΓΑΠΗCΗΤΑΙΤΟΥCΑΓΑΠΩΝΤΑCΥΜΑC

Now the "ΟΥC" responsible for the error appears at the end of both lines, making it easier to err. If the ancestor of Aleph was written like this, then it is easy to see how the mistake happened.

Like-Ending Omissions in Matthew

- 1:8 *Egennesen* [tou Ioram. Ioram de *egennesan*] tou OZia
 begat [Joram. Joram *begat*] Ozias// 903
- 2:6 *ge iouda* [oudamos elagiste ei en tois ngemosiv *iouda*]
 land of *Juda* [art not the least among the princes of *Juda*]// E
- 3:12 in te xeri *autou kai* [diakathariei ten alona *autou kai*]
 is in hand *his*, and [he will throughly purge floor *his and*]// 962
- 4:2 *emera tessarakonta* [kai nuktas *tessarakonta*]
 days *fourty* [and nights *fourty*]// 962
- 4:21 *patros auton* [katartizontas ta diktua *auton*]
 father *their* [mending nets *their*]// 903
- 4:24 *poikilais nosois* [kai basanois]
 divers diseases [and torments]// E
- " " *daimoniZomenous* [kai selenia*Zomenous*]
 possessed with devils [and those which were lunatics]// 76 962
- 5:19 *ton ouranon* [os dan poiese dai didaEn outos megas klethesetai in tou Basileia
 ton ouranon]
 of the *heavens* [but whosoever shall do and teach them the same shall be called
 great in the kingdom of *heaven*]// Aleph,D,W

- 5:44 kataromenous *umas* [kalos poiete tous misountas umas kai proseuxesthe uper ton epereaZonton umas kai diokonton *umas*]
curse you [do good to them that hate you, and pray for them which despite fully use you and persecute you]// 962
- 5:45 kai agathous [kai brexei epi dikaious kai adikous]
and good [and sendeth rain on the just and the unjust]// Aleph
- 6:18 *en to kruptho* [kai o pater sou o blepon *en to kruptho*]
in secret [and thy Father who sees *in secret*]// E
- 7:17 *ponerous poiei* [18. oudunatai dendron agathon karpous *ponerous poiei*]
produces evil. [18. A good tree cannot produce evil fruit]// 962
- 7:22 propheteusamen *kai to* [so onomati daimonia eEbalomeni *kai to*]
we prophesied *and* [through thy name have cast out devils *and*]// E
- 7:27 oi potamoi [kai epneusan oi avemoi]
the floods [and blew the winds]// Aleph
- 8:32 *ton xoiron* [32. kai eipen autois, upagete oi de eElthontes apelthen eis ten agelen *ton xoiron*]
of swine. [32. And he said unto them, go. And when they were come out, they went into the herd *of swine*]// 1278
- 9:9 telonion [Mathaion legomenon]
receipt of customs, [Matthew named]// 903
- 9:10 *mathetais autou* [11. Kai idontes oi Pharisaioi eipon tois *mathetais autou*]
his disciples. [11. And when the Pharisees saw it they said unto *his disciples*]// 962
- 9:15 *o numphios* [eleusontai de emera i otan aparthe ap auton *o numphios*]
the bridegroom [but will come the days when shall be taken from them *the bridegroom*]// Aleph
- 10:2 *o adelphos auton* [iakobos o ton Zebedaion kai Iwannes *o adelphos auton*]
his brother [James the son of Zebedee and John *his brother*]// 903
- 10:9 me ktesesthe xruson [unde arguron]
provide neither gold [nor silver]// Aleph
- 10:14 *mede*[Zetai umas *mede*]
shall not [receive you nor]// B

Appendix A

- 10:19 *lalesete* [dothesetai gar umin in ekeine te ora ti *lalesete*]
shall speak [for it shall be given you in that same hour what ye *shall speak*]/ 903 962
- 10:37 *ouk estin mou aEios* [kai o philon uiou e thugatera uper eme *ouk estin mou aEios*]
is not of me worthy [and he that loveth son or daughter more than me
is not worthy]/ B,D
- 10:42 poterion psugrou [monon eis onoma mathetou]
a cup of cold water [only in the name of a disciple]/ E
- 12:31 *tois anthropois* [n de tou pneumatou Blesphemia *ouk aphethesetai tois anthropois*]
unto men [but the blasphemy against the Holy Ghost shall not be forgiven
unto men]/ 903
- 12:46 *lalesai*. [47. Eipen de tis auto, idou e meter sou kai oi adelphoi sou eEo estekasin
Zetountes soi lalesai]
speak with him. [47. Then one said unto him, Behold, thy mother and thy brethren
stand without, desiring to speak with thee.]/ 962 Aleph B
- 13:7 *akanthas kai* [anebesan ai *akanthas kai*]
thorn and [sprung up the thorns and]/ 903 962
- 13:17 *blepete kai* [*ouk eidon kai*]
ye see and [have not seen and]/ 538
- 13:39 o diabolos. *o de* [therismos sunteleia tou aionos *estin oi de*] *theristai*
the devil *and the* [harvest the end of the world is, *and the*] reapers// Aleph
- 14:5 ton oxlon [oti os propheten auton eixon]
the multitude [because they counted him as a prophet]/ 903
- 15:18 *tes kardias* [eEerxetai kakeina koinoi tou anthropou. 19. ek gar *tes kardias*]
of the heart [come forth and they defile the man. 19. for out *of the heart*]/ Aleph,W
- 15:19 *moixeiai* [*porneiai*]
adultries, [fornications]/ E
- 16:2 *o ouranos*. [3. Kai proi semeron xeimon purraZei gar *o ouranos*]
the sky. [3. And in the morning, It will be foul weather to day: for is red and
lowering, *the sky*]/ 962
- 16:4 *semeion* [epiZntei kai *semeion*]
a sign [seeketh and *a sign*]/ 700

- 16:9 *voeite* [oude *mnemoneuete*]
understand [neither remember]// Aleph
- 16:12 *prosexein apo tes* [Zumes tou artou all *apo tes*]
to beware *of the* [leaven of the bread but *of the*]// 461
- 18:10 *prosopon tou* [patros mou *tou*]
face [of my father]// 903
- 18:18 *en to ourano* [kai osa ean lusete epi tes ges, estai lelumena *en to ourano*]
in heaven [and whatsoever ye shall loose on earth, shall be loosed *in heaven*]// 700
- 18:29 o *sundoulos autou* [eis tous podas *autou*]
his fellow servant [at his feet]// 700 Aleph B D
- 19:18 ou *phoueuseis* [ou *moixeuseis* ou *klepseis*]
do no murder [thou shalt not commit adultery, thou shalt not steal]// Aleph
- 19:26 eipen *autois* [para *anthropois*] *touto*
said to them [with men] this// Aleph
- 20:26 estai *en umin* [all os ean thele *en umin*]
shall it be *among you* [but whosoever will be great *among you*]// E
- 21:7 ta *imatia auton* [kai epekathisen epano *auton*]
the clothes, their, [and they set him thereon]// E
- 21:15 *paidas kraZontas* [in to iero kai *legontas*]
children crying [in the temple and saying]// 962
- 21:19 *ouden* [euren] *en aute*
nothing [found] on it// Aleph
- 22:4 *allous* [doulous]
other [servants]// 538
- 22:38 *aute* [estin prote kai megale entole. 39. deuthera de omoia *aute*]
this [is the first and great commandment. 39. And the second is like unto it]// 962
- 23:7 *rabbi, rabbi.* [8. umeis de me klethete *rabbi*]
rabbi, rabbi. [8. But be ye not called *rabbi*]// Aleph

- 23:34 *apokteneite kai [staurosete kai]*
shall kill *and [crucify and]*// 903
- 23:34 *kai staurosete [kai eE auton mastigosete]*
and crucify [and some of them ye will scourge]// E
- 23:35 *Zarariou [uiou Baraxiou]*
Zacharias [son of Barachias]// Aleph
- 24:7 *limoi [kai loimoi]*
famine [and pestilence]// E
- 24:9 *upo panton [ton ethnon]*
by all [the nations]// 461 76
- 25:3 *elaion. [4. Ai de phronimoi elabon elaion]*
oil. [4. But the wise took oil]// 962
- 25:4 *aggeiois auton [meta ton lampadon auton]*
vessels *their [with lamps, their]*// E
- 25:13 *oti ouk oidate ten emeran [oude ten oran]*
that ye know neither the day [nor the hour]// 538
- 25:36 *epeskepsasthe me [en phulake emen, kai elthete pros me]*
visited *me [I was in prison and ye came unto me]*/ 962
- 25:40 *touton ton [adelphon mou ton] elaxiston*
of these *the [brethren of mine, the]* least// B
- 25:43 *kai ou sunegagete me [gumnos kai ou periebalete me]*
and ye took me not in: [naked and ye clothed me not]// Aleph
- 26:48 *auton. [49. Kai eutheos proselthon to insou eipen xaire, rabbi, kai*
katephilesen anton]
him. [49. And forthwith he came to Jesus, and said, Hail, master; and
kissed him]// 962
- 26:62 *eipen auto [ouden apokrine ti outoi sou katamarturousin. 63. o de iesous esiopa*
kai apokritheis o archiereus eipen auto]
said to him [nothing answereth thou? what is it which these witness against
thee? 63. But Jesus held his peace. And the high priest answered and
said to him]// Aleph

- 27:33 eis topon [legomenon] golgotha
into a place [called] Golgotha// Aleph
- 27:51 petrai esxisthesan [52. Kai ta mnemeia aneoxthesan]
rocks rent. [52. And the graves were opened]// Aleph
- 28:2 epano autou [3. en de e idea autou]
upon it. [3. his countenance]// Aleph
- 28:9 mathetais autou [9. os de eporevonto apageilai tois mathetais autou]
his disciples. [9. And as they went to tell his disciples]// 903 700 1278 Aleph B D W

There are 44 omissions in the nine later manuscripts; Aleph adds another 19 and Codex B, three. Every one is considered to be a mistake by both modern and early scholars, except for those of 12:46, 18:29, and 28:9. These omissions are accepted by modern scholarship only because Aleph and/or Codex B and some allies agree with it. They are presented here, because one or more of the later manuscripts support the older copies in what is no more than a simple mistake. The agreement of 903-700-1278 at 28:9 shows a connection between their respective texts. Remember that in Chapter 12, these three witnesses were part of Group 76.

These 66 omissions come from only 11 of the 1000+ existing manuscripts of Matthew. It is, therefore, a strong copyist characteristic and should be considered at any wording disagreement. Unfortunately, the omission of words by like-ending is given little attention in books on the characteristics of manuscripts,* possibly because it would soon become painfully obvious that the "oldest and best manuscripts" (meaning Aleph and B) are full of such errors. Nevertheless, this tendency can help explain some wording errors otherwise difficult to understand.

For example, at 1 Timothy 3:3, manuscript 440 makes the following addition, shown in brackets, to the verse.

- 440 3:3 me paroinon me plekten me aisxrokerde [*me pleonekten*] all epieike
not given to wine, no striker, not greedy of filthy lucre [*not covetous*]
but patient

It happens that the modern versions omit the words "not greedy of filthy lucre," on the authority of Aleph (Codex B isn't available for this verse), Codex A (fifth century), about 32 other manuscripts, and some Old Latins, the Vulgate, Syriac, Egyptian, Gothic, and Armenian translations. But the addition of "not covetous" by 440, inserted perhaps from Ephesians 5:5, sets up a perfect situation for the omission of "not greedy of filthy lucre," by a later witness such as Aleph:

*.See the *Text of the New Testament*, where the issue of like-ending omission is given two paragraphs.

440 3:3 me paroinon me *plekten* [me aisxrokerde me *pleonekten*] all epieike
not given to wine, no striker, [not greedy of filthy lucre, not covetous]
but patient

An early copyist, working from a manuscript much like 440 with the addition of "me pleonekten," wrote down "me *plekten*" ("no striker"), looked back to his source manuscript, saw the ending of "me *pleonekten*," thought that that was where he had left off, and continued, dropping out the missing words in Aleph and the addition found in 440. That this happened early is clear from the many witnesses that omit it; but it is just an error like the 66 others listed above.

At Matthew 20:6 the change in word order of manuscript 76 sets up another omission by like-ending found in Aleph, Codex B, D, about seven other Greeks, most Latin manuscripts, the Syriac and all Egyptian translations. First, the King James Greek will be given, then that of 76, with the words that led to the omission highlighted.

| | |
|----|---------------------------------------|
| KJ | euren allous estotas argous kai legei |
| 76 | euren allous argous estotas kai legei |
| MV | euren allous estotas kai legei |

In the King James the text reads: "[he] found others standing *idle* and saith." The modern versions drop the word "idle" (in Greek, "argous") because an early copyist changed the word order as seen in 76, and a careless copyist went from the "-ous" of "allous" to the "-ous" of "argous" and omitted "argous."

A study of other manuscripts of the New Testament would probably shed similar light on the many omissions found in Aleph and Codex B that cannot be explained now as due to the like-ending error.

APPENDIX B

This appendix lists the many omissions found in the modern versions that are due solely to like-ending error. The support of Aleph and/or Codex B and their allies previously mentioned in this book will be given for each error. The omissions are marked with brackets and the words or letters responsible for the error are highlighted. It should be mentioned again that manuscripts were often written without punctuation marks or spaces between letters, and that words were divided without regard to modern rules.

Modern Version Erroneous Omissions

Matthew

- 11:8 anthropon en palakois [imatiosis]
a man clothed in soft [garments]// Aleph,B,D,
- 11:15 o exon ota ak[oue in ak]oueto
He that has ears [to hear] let him hear// B,D,700
- 14:25 apelthen pros autous [o iousous]
went unto them [Jesus]// Aleph,B
- 18:35 ton kardion umon [ta paraptomata auton]
from your hearts [their trespasses]//Aleph,B,D,
- 19:29 e metera e [gunaika e] tekna
or mother or [woman or] child// B,(D)
- 20:16 kai oi protoi esxatoi [polloi gar eisin kletoi oligoi de eklektoi]
and the first last: [for many be called, but few chosen]//Aleph,B
- 23:14 ouai de umin grammateis dai pharisaioi, upokritai [oti katesthiete tas oikias
ton xeron kat prophasei makra proseuxomenoi dia touto lepesthe perisso-
teron krima. 15. ouai umin grammaties kai pharisaioi, upokritai] oti
periagete ten thalassan
- Woe unto you, scribes and Pharisees, hypocrites, [for ye devour widows'
houses, and for a pretense make long prayer: therefore ye shall receive the
greater damnation. 15. Woe unto you, scribes and Pharisees, hypocrites]
for ye compass sea//Aleph,B,D*

Appendix B

24:7 kai esontai *limoi* [kai *loimoi*]
and there shall be famines [and pestilences]//B,D

26:59 oi de archiereis *kai* [oi presbuteroi *kai*] to suvedrion
Now the chief priest *and* [the elders *and*] all the council// Aleph,B,D

Mark

1:2 odon *sou* [emprosthen *sou*]
thy way [before thee]// Aleph,B,D,W,700

2:22 ressei o oinos [o neos]
burst the [new] wine// Aleph,B,D

6:16 iwannen *outos* [estin *autos*] egerthe
John he [it is, he] is risen// B,W

6:33 *autos kai* [sunelthon pros autou. 34. *Kai*]
them *and* [came together unto him. 34. *and*]// Aleph,B

7:24 *tou kai* [sidonos *kai*] eiselthon
Tyre *and* [Sidon *and*] entered// D,W

9:49 *alisthesetai* [kai pas a thusia ali *alisthesetai*]
shall be salted [and every sacrifice shall be salted with salt]// B

10:29 *meta n patera n* [gunaika *n*] *n tekna*
mother or father or [wife or] children// Aleph,B,D,W

11:8 *dendron kai* [estronnuon eis ten odon. 9. *Kai*] oi proagontes
trees *and* [strawed them in the way. 9. *And*] they that went// Aleph,B

11:25 *paraptomata umon*. [26. ei de umeis ouk aphiete, oude o pater umon o en
tois ouranois aphesei ta *paraptomata umon*].

your trespasses. [26. But if ye do not forgive, neither will your father which is
in heaven *forgive your trespasses*.]// Aleph,B,W

12:33 tes *suneseos kai* [eE oles tes *psuxes kai*] eE oles
the understanding and [with all the soul and] with all// Aleph,B,W

14:19 *meti ego* [kai allos, *meti ego*]
is it I? [and another, *is it I?*]// Aleph,B,W

- 14:70 galilaios *ei* [kai e lalia sou omoia^{Zei}]
a Galilean thou art [and thy speech agreeth there to]// Aleph,B,D
- 15:28 euonumon autou. 28. *Kai* [eplerothe e graphe e legousa kai meta anomon elogisthe.
29. *Kai*] oi paraporeu.
on his left. 28. *and* [the scripture was fulfilled; which sayeth, And he was num
bered with the transgressors. 29. *And*] they that passed by// Aleph,B,D

Luke

- 2:15 oi aggeloi [kai oi anthropoi] oi poimenes
the angels [that the men], the shepherds// Aleph,B,W
- 4:5 auton [o diabolos eis oros upselon]
him [the devil up into an high mountain]// Aleph,B
- 5:38 bleton *kai* [amphoterai sunterountai. 39. *Kai*]
must be put, *and* [both are preserved. 39. *And*]// Aleph,B,W
- 6:45 ek tou ponerou [thesaurou tes kardias autou]
out of the evil [treasure of his heart]// P75,Aleph,B,D,W
- 7:28 iwannou [tou Baptistou]
John [the Baptist]// P75,Aleph,B,W
- 9:55 autois *kai* [eipen ouk oidate oiou pneumatos este umeis 56. O gar uios tou
anthropou ouk elthe psuxas anthropon apolesai alla swsai *kai*]

them *and* [said, Ye know not what manner of spirit ye are of. 56. For the Son of
man is not come to destroy men's lives but to save them. *And*]// P45,Aleph,B,W,
461,E many others
- 11:54 stomatos *autou* [ina kategoresosin *autou*]
his mouth [that they might accuse him]// P45,P75,Aleph,B
- 12:39 *erxetai* [egregoresen an *kai*]
would come [he would have watched and]// P75,Aleph
- 16:21 apo *ton* [psixion *ton*] piptouton
with the [crumbs which] fell// P75,Aleph,B
- 19:45 tous polountas [en auto dai agora^{Zontas}]
sold [therein and them that bought]// Aleph,B

22:68 *apokrithete* [moi e apolusetē]
answer [me nor let me go]// P75,Aleph,B

23:23 *auton kai* [ton archiereon. 24. *Kai*]
of them *and* [of the Chief priests. 24. *And*]// P75,Aleph,B

24:42 *meros, kai* [apo melissiou keriou. 43. *Kai*] labon
piece *and* [of an honeycomb. 43. *And*] he took it// P75,Aleph,B,D,W

John

4:43 *ekeithen* [kai apelthen]
thence [and went]// P66,P75,Aleph,B,D,W

6:11 *diedoke tois* [mathetais, oi de mathetai *tois*] anakeimenois
distributed *to them* [disciples and the disciples *to them*] that were
set down// P66,P75,Aleph,B,W

10:12 *kai skorpiZei* [ta probata. 13. O de misthotos pheuxei]
and scattereth [the sheep. 13. The hireling fleeth]// P45,P66,P75,Aleph,B,D,W

Acts

15:24 *psuxas umon* [legontes peritemnesthai kai terein tou *nomon*]
your souls [saying ye must be circumcised and keep the law]// P45,P74,Aleph,B,D

22:9 *etheasanto* [kai emphoboi egenonto]
saw the light [and were afraid]// P74,Aleph,B

Romans

3:22 *eis pantas* [kai epi *pantas*]
unto *all* [and upon *all*]// Aleph,B

9:28 *suntemnon* [en dikaiosune oti logon suntetmemenon]
and cut it short [in righteousness: because a short work]// P46,Aleph,B

10:15 *os orai oi podes ton* [euaggelizomenon eirenen *ton*]
how beautiful are the feet [of them that preach the gospel of peace]// P46,Aleph,B

11:6 *xaris* [ei de eE *ergon*, ouketi esti *xaris*, epei to *ergon* ouketi estin *xaris*]// (the KJ
and most manuscripts have "ergon" for the second "*xaris*." An ancestor to
Codex B changed this "*ergon*" to "*xaris*," thereby setting up the error of like-
ending found in P46 and Aleph; Codex B includes the missing words,
with the change).
grace. [But if it be of works, then is it no more grace: other wise work is no
more *grace*]// P46,Aleph

14:6 kurio *thronei* [kai o me thronon ten emeran. ou *thronei*]
Lord regard it [and he that regardeth not the day]// Aleph,B

14:9 apethane kai [aneste kai] aneEesen
died *and* [rose *and*] revived// Aleph,B

14:21 proskoptei [e skandaliZetai e asthenei]
stumbleth [or is offended or is made weak]// Aleph

1 Corinthians

5:7 pasxa *emon* [uper *emon*] etuthe
our passover [for us] was sacrificed// Aleph,B

7:5 *te* [nesteia kai *te*] proseuxe
to [fasting and to] prayer// P46,Aleph,B

12:12 somatos [tou enos]
of the body [one]// P46,Aleph,B

15:47 anthropos [o kurios]
man [the lord]// Aleph,B,D

Ephesians

5:30 somatos *autou* [ek tes sarkos autou kai ek ton osteon *autou*]
his body [of his flesh and of his bones]// P46,Aleph,B

Phillipians

3:16 auto stoixein [kanoni to auto phronein]
same to walk [rule, to be of the same mind]// P46,Aleph,B

Colossians

2:2 toy theou [kai patros kai tou] xristou
the God [and father and the] Christ// P46,B

1 Timothy

4:12 en agape, *en* [pneumati *en*] pistei
in love, *in* [spirit, *in*] faith// Aleph

Appendix B

5:16 *tis pis[tos e pis]te*
if any believing [man or believing] woman// Aleph

Hebrews

7:21 *aiona kata [ten taEin melxisedek. 22. kata] tosouton*
forever *by* [the order of Melchisedec. 22. *by*] so much// P46,Aleph,B

8:4 *outon ton [ieron ton] prosperonton*
there are those [priests that] (who) offer// P46,Aleph,B

8:12 *amartion auton [kai ton anomion auton]*
their sins [and their iniquities]// P46,Aleph,B

James

4:4 *moi[xoi kai moi]xalidex*
adul[terers and adul]teresses// Aleph,B

1 Peter

4:14 *anapanetai [kata men autous blasphemeitai kata de umas doEaZetai]*
resteth [on their part he is evil spoken of, but on your part he is glorified]// Aleph,B

2 Peter

3:10 *kleptes en [nukti, en] e oi*
as a thief *in* [the night *in*] which// Aleph,B

There are 62 omissions listed above that modern New Testament scholarship accepts as true omissions. That is, the text without the omitted words is original, and the additions were made by copyists and editors (or, "Lucian"). Every example here fits the pattern of one or more of the examples in Appendix A. Those, however, are denied canonicity because they do not occur in the text found in Aleph, B, and their allies.

While it can be argued that a non-original addition to the text could be made in such a way as to fall into the like-ending omission pattern (the addition made by manuscript 0171 at Matthew 10:23, is one: see page 23), it is difficult to support 62 such additions. Furthermore, we know that this kind of omission is frequent in Aleph, B, and D.

The like-ending omission is also one of the outstanding characteristics of an ally to the modern Greek, Papyrus 46 (copied A.D. 200). Papyrus 46 agrees with the modern versions in 11 of the above examples. (Romans 9:28, 10:15, 11:16; 1 Cor. 7:5, 12:12; Ephesians 5:34; Phillipians 3:16; Colossians 2:2; Hebrews 7:21, 8:4, 8:12.)

Here are some other P46 like-ending omissions in Hebrews.

- 8:8 autois *legei* [idou emerai *erxontai*, *legei*] Kurios
with them, he *saith* [Behold, the days come, *saith*] the Lord// P46
- 8:11 eos megalou *auton* [12. Oti ileos esomai tais adikiais *auton*]
to the greatest of them [12. For I will be merciful to their unrighteousness]// P46
- 9:14 amomon to *theo* [kathariei ten suneidesin umon apo nekron ergon is to
latreuein *theo*] zonti
without spot to *God* [purge your conscience from dead works to serve the
God] living// P46
- 11:12 kai osei ammos [e para to xeilos] tes thalasses
and as the sand [which is by the shore] of the sea/P46
- 12:6 on gar agapa kurios *paideuei* [mastigoi de panta uion on paradexetai. 7. Ei
paideian upomevete os uiois umin prosperetai o theos tis gar estin
uios on ou *paideuei*] pater

For whom the Lord loveth, he *chasteneth* [and scourgeth every son whom he
receiveth. 7. If ye endure chastening, God dealeth with you as with sons;
for what son is he whom not *chasteneth*] the father?/P46

These five excisions, if approved by Aleph and allies, would probably also be missing from the modern versions.

The modern version omission at Colossians 2:2 is an interesting one. There are a number of other wordings at that verse indicating some kind of confusion. From the modern Greek text (*Nestle-Aland 26*) we get the following samples of textual confusion, written here in capitals to show how some early manuscripts appeared.

Colossians 2:2

| | | |
|-----|---------------------------------|--------------------|
| 2:2 | ΤΟΥΘΕΟΥ[ΚΑΙΠΑΤΡΟΣΚΑΙΤΟΥ]ΧΡΙΣΤΟΥ | KJ |
| | ΤΟΥΘΕΟΥ | D1,H,P,1881,2464 |
| | ΤΟΥΧΡΙΣΤΟΥ | 81,1241,1739 |
| | ΤΟΥΘΕΟΥ ΟΕΣΤΙΝ | XRISTOC |
| | ΤΟΥΘΕΟΥ | D |
| | ΤΟΥΕΝΧΡΙΣΤΩ | 33 |
| | ΤΟΥΘΕΟΥ ΠΑΤΡΟΣ | ΤΟΥΧΡΙΣΤΟΥ |
| | ΤΟΥΘΕΟΥ ΚΑΙΠΑΤΡΟΣ | Aleph,A,C,048 1175 |
| | ΤΟΥΘΕΟΥ | ΤΟΥΧΡΙΣΤΟΥ |
| | | L,0208,365,945 |
| | | XRISTΟΥ |
| | | P46,B |

Appendix B

The missing words are emphasized in the first example, and their variants are shown below with the support for each side. The English translation for each wording is:

| | | |
|-----|--|----------|
| 2:2 | of God [and of the Father and of] Christ | KJ |
| | of God | D1, etc. |
| | of Christ | 81, etc. |
| | of God who is Christ | D |
| | of God in Christ | 33 |
| | of God Father of Christ | Aleph |
| | of God and of the Father of Christ | L, etc. |
| | of God Christ | P46,B |

Of the later manuscripts examined in this book, 76, 221, 222, 0142 agree with the King James, manuscript 1611 supports Aleph, and 440 supports the seventh example, with manuscript L and others.

The last example, given in the modern versions, happened when a copyist went from the "OY" of "ΘEOY" to the "OY" of "TOY" before "XRISTOY," omitting the words between. Another possibility is that in a manuscript where "ΘEOY" and "XRISTOY" had been abbreviated as "ΘY" and "XY," respectively, a copyist made the mistake of jumping from "ΘY" to the "OY" of "TOY" just before "XY" and dropped the words between.

TOYΘY[KAIΠATPOSKAITOY]XY

It was mentioned in the discussion of 1 Timothy 3:16 how the middle line of the "." is very faint in some manuscripts and missing in others, so a like-ending error could easily occur.

The second example given above came about when a copyist went from ".EOY" to "XRISTOY" and left out the words between.

TOYΘEOY [KAIΠATPOSKAITOYXRISTOY]

The third example happened when a jump was made from the first "TOY" to the second "TOY."

TOY [ΘEOYKAIΠATPOSKAITOY] XRISTOY

The fourth, fifth, and sixth wordings are attempts to make sense of the last wording, and both come from manuscripts in the "Alexandrian" family. An error that dropped the "KAI" before "TOY XRISTOY" gives us the seventh variation found in L, 0208, 440 and other witnesses.

Conclusion

These examples of omission due to the like-ending error given in Appendix A and B show that it was a common characteristic in hand-copied New Testament manuscripts. It may be hard to understand how nineteenth and twentieth century scholarship could overlook such an obvious phenomena and accept simple error as true scripture, but there can be no question that such a thing happened. Perhaps the names of Westcott and Hort were so revered that the idea that they were careless scholars was impossible to accept. Whatever the reasons for the overlooking of like-ending errors, the 62 examples in Appendix B cannot be ignored and they will not go away. They remain as an embarrassment to modern New Testament scholarship.

APPENDIX C

Textual Wording Examples

Appendix C shows some of the verses where wording variations exist among the manuscripts. This will exhibit the varied character of each manuscript, presenting further evidence that an authoritative revision of the New Testament never took place.

Many King James wordings that apparently have a lesser degree of support among existing New Testament manuscripts are also discussed.

The possibility that an Aramaic original underlies the Greek of the Gospels and Acts will be considered at times, as mentioned in the Introduction. In a Hebrew work on religious procedures written around 70 A.D., a Jewish writer wrote that the Gospels were not thought worthy enough to save from fire on the Sabbath. Some think this is evidence that the Gospels existed in Aramaic and that the Jews possessed them in that form (Torrey 1970, xxxix-xl). There are other hints of an Aramaic original such as the preservation of Hebrew-Aramaic *idioms** and some Aramaic words such as those said by Jesus on the cross: "Eli, Eli, lama sabachthani" (Matthew 27:46).

This author believes strongly that God guided Erasmus, Stephens, Bezae, and the other scholars of the age to the manuscripts that best preserved the originals. Manuscripts much like that of the modern versions were available. In fact, one of those used by Erasmus for his 1516 edition is identified as manuscript 1 and is the head member of *Family 1*, which often agrees with Aleph, B, and allies. Erasmus also knew of some of Codex B's wording variations from a friend's notes, but he made little use of them.

There are some instances in the King James, though, especially in the book of Revelation, where there is little or no apparent support for a King James Greek wording from any Greek witness or from any translation. Also, at times, only Aleph and Codex B and their allies support the King James; almost all other known Greek witnesses disagree. However, without a much better knowledge of the transmission history of the New Testament and the evidence of the many thousands of manuscripts (whose exact contents remain unknown), it would be imprudent to state absolutely that such and such a wording in the King James is an error. For, "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55:8).

*An *Idiom*, is a word phrase peculiar to a certain language or people. One modern example in English, would be "That car is *loaded*," meaning "*has all the options*." To someone just learning Englishe, such a phrase would mean that the car is "full," or people or cargo.

In The Gospels

Matthew

1:6 And Jesse begat David the king; and David the King begat *Solomon*

The word for "Solomon" in Greek has two different spellings: "Solomona" and "Solomonta." Both spellings exist in the manuscripts of the Septuagint (Rahlfs 1979, 1:623). But at Matthew 1:6, every manuscript used in this book, except for the fifth century witness W, reads "Solomona" for the King James' "Solomonta."

At Matthew 12:42 and Luke 11:31, the same variations occur. At the first, the King James finds support from 903, 962, 1278, and the fifth century manuscript C. At the second verse 700, 1278, and Codex C agree with the King James.

This wording variation was brought up, not because it is of vital importance to the understanding of the Bible, but to show that even when most manuscripts disagree with the choice of sixteenth century scholarship, the roots of that choice were very old and was not made lightly. Notice that two members of Group 76 support the King James wording at two of the three locations. This confirms the age of this group since the fifth century manuscripts Codex W and C also agree.

3:8 Bring forth therefore *fruits* meet for repentance:

The King James says to bring forth "fruits"; most manuscripts say "fruit" in the singular. Only manuscript 461 upholds the KJ. The parallel place at Luke 3:8 also has "fruits" so presumed, this word in Matthew has been harmonized to that in Luke.

3:11 he shall baptize you with the Holy Spirit *and with fire*

The modern versions agree here with the King James to keep the phrase "and with fire," that is missing from many manuscripts. Besides Aleph and Codex B, it is found in W, 700, and 1278, and in the Latin Vulgate and Syriac Peshitta.

At the parallel location (Luke 3:16) almost all manuscripts include "and with fire." One reason for the variation could be that King James and modern versions have harmonized Matthew 3:11 to Luke 3:16. But the omission of words is one of the most common of mistakes. And, the support of members of Group 76 confirm that this is not one of the usual errors found in Aleph, B, and their allies.

4:10 Then saith Jesus unto him, Get thee hence, Satan

Many manuscripts add the words "behind me" after "hence." If the previous example were a harmonization by the King James, then this is a harmonization by many copies to Luke 4:8. It reads: "Get thee behind me, Satan." Aleph, B, 700, and W of the manuscripts used in this book sustain the King James, along with the Latin Vulgate and Syriac Peshitta.

4:18 And *Jesus*, walking by the sea of Galilee

Most manuscripts omit the name of "Jesus" at this place. However, the manuscripts E and 440, of group 461, the Latin Vulgate manuscript Hugo, and the Syriac Peshitta all include "Jesus."

5:22 but I say unto you, that whosoever is angry with his brother *without a cause*

The modern versions omit "without a cause" on the authority of Aleph, B, Papyrus 67 (A.D. 200), the Vulgate and a few early Christian writers. Only lectionary 846 of the manuscripts studied for this work upholds the modern versions. It is definitely of the same family as Aleph/B.

All other translations and manuscripts, and Irenaeus, Origen (part), Cyprian (A.D. 258), and Cyril of Alexandria (fifth century) agree with the King James. This is a simple case of the omission of one word, common in Aleph and Codex B and family.

6:13 *For thine is the kingdom, and the power, and the glory forever, amen.*

This entire phrase is omitted by the modern versions on the authority of Aleph, B, D, a few other Greeks (including family 1, available to Erasmus), most of the Latin copies and some of the Egyptian translations. The words supposedly came from 1 Chronicles 29:11:

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Modern scholarship does not explain how this was transformed into "For thine is the kingdom, and the power, and the glory forever, amen."

The Teaching of the Apostles, composed in the late first or early second century (Lightfoot [1891] 1988, 216), makes the earliest mention of this verse. Other early sources are the *Apostolic Constitutions* of the third century, and many Greek and Latin Church writers beginning in the fourth century.

There are variations in some witnesses; for example, in *The Teaching*, the verse goes: "for Thine is the power and the glory for ever and ever," omitting "is the kingdom." Modern scholars make much of these variations to suggest that the words were gradually added by copyists, but a moment's look at the Greek disperses any such idea:

Oti sou estin e [Basileia kai e] dunamis kai e doEa eis tous aionas. amen.

For thine is the [kingdom and the] power and the glory for ever, amen.

The wording of *The Teaching* occurred when a copyist made a like-ending error when his eyes jumped from the first "the" ("e") to the second, causing him to omit "Basileia kai e" ("kingdom and the"). The other main variations happened the same way; one Syriac manuscript omits "dunamis kai e" ("power and the").

There are two possibilities that can explain this omission, if simple error is not enough. We have noticed before that the Alexandrian family sometimes harmonizes one gospel event to that found in another (see page 93-98). The disputed words do not appear in the parallel place at Luke 11. This is the most likely possibility, that an early copyist simply omitted the words to harmonize the Lord's prayer in Matthew to that in Luke.

A second possibility can be seen if we consider the existence of an Aramaic original of Matthew. The following example (in English letters representing Hebrew consonants) comes from a Hebrew translation of Matthew 6:13 (Hebrew was much like Aramaic):

KYLDHMMLKHHVHGVRH
 VHTPARTLAVLMYAVLMYSAMN
 (14) KYAMTSLHV...

If a careless copyist jumped from the first "KY" to the second "KY" at the beginning of the fourteenth verse, "For thine...Amen" would be left out. Because Aleph, B, and their allies represent a tradition of carelessness, such an omission due to the like-ending error would not be unusual.

6:18 and thy Father which seeth in secret, shall reward thee *openly*.

Most manuscripts omit the word "openly." Of the ones checked, E and 440 agree with the KJ, along with the Old Latin Veronensis (as well as other Old Latins). The word is also found in the margin of manuscript 903. This is supposedly an addition made to harmonize this verse with 6:4 and 6:6. But the support of two members of Group 461 and other old witnesses shows it to be an erroneous omission.

8:5 And when *Jesus* was entered into Capernaum

Most manuscripts omit the name of Jesus. Out of the witnesses used for this book, only lectionary 909 agrees with the King James. However, the Syriac Peshitta also has "Jesus" here too, exhibiting the great age of the wording.

10:8 Heal the sick, cleanse the lepers, *raise the dead*, cast out devils,

Every later Greek manuscript studied for this book omits "raise the dead," except for lectionary 909, which again sustains the King James. The modern versions include the words but in a different order; "Heal the sick, *raise the dead*, cleanse the lepers...."

There are other variations among the manuscripts. For example, L909, while agreeing in word order with the King James, drops the phrase, "cast out devils." The Greek shows why:

asthenountas therapeuete leprous kathariZete, vekrous egeirete, daimonia ekballete

The presence of so many similar ending words led to the omission of difference parts of the verse by the error of like-ending. L909 jumped from the third "-ete" to the fourth and left out "daimonia ekballete," ("cast out devils"). An ancestor(s) of many other manuscripts jumped from the second "-ete" to the third, and left out "vekrous egeirete," ("raise the dead"). The change in word order found in Aleph, B, and others occurred when "raise the dead" was dropped out and added back at the wrong place.

12:6 But I say to you, That in this place is *one* greater than the temple.

The word "one" in the King James is in italics, meaning that it is not represented in the Greek but needed to make sense in English. But many manuscripts have a wording that would be translated as: "That in this place is *something* greater than the temple." The change in meaning comes from the substitution of "meizon" for "meizwn," (see a similar incident on pages 85-87). This happened because the Greek sound for "o" and "w" is identical. Many manuscripts have similar exchanges of letters.

The King James wording finds support from 440, 962*, the Latin Vulgates Hugo and St. Gall, the Old Latin Veronensis, and many other Latin manuscripts. In its favor is that the wording "*something* greater" makes little sense because the context implies that the "one" greater is Jesus and/or God. This is an example of a simple error that happened early enough to affect many existing Greek manuscripts.

Curiously enough, Codex D's *Latin* side reads with the King James but its Greek side goes with the modern versions. This shows how such a slip-up could pass unnoticed.

12:35 A good man out of the good treasure *of the heart* bringeth forth good things

A majority of manuscripts leave out the words "of the heart" found in the King James at 12:35. The words are included at the parallel place in Luke 6:45 with a slight change to "of *his* heart," (except in the modern versions where they harmonize to the KJ "of the heart").

Modern scholarship would say that the King James wording has been harmonized to that of Luke 6:45. But there, as seen above, the wording is slightly different. However, some witnesses did harmonize Matthew to Luke which led to the omission by other manuscripts:

*.When manuscript 962 was copied, it agreed with the King James. A corrector added an "o" above the "w" of "meizown," to show the alternate wording.

KJ ek tou agathou thesaurou [tes kardias] ekballei
out of the good treasure [of the heart] bringeth forth

Oth. ek tou agathou thesaurou [tes kardias *autou*] ekballei
out of the good treasure [of the heart, *his*] bringeth

The copies that add "autou" ("his") to harmonize Matthew to Luke 6:45 include some minor allies of Aleph and Codex B, some Old Latins and Vulgates, and two Syriac manuscripts. An early copyist then went from the "-ou" of "thesaurou" ("treasure") to the "-ou" of "autou" and omitted the words.

18:19 Again I say unto you

Many manuscripts say, "Again, *amen*, I say unto you...." Of the Greek witnesses used in this book, only Aleph and Codex D agree with the King James.

However, the Vulgate copy St. Gall, some Old Latins (including Usserianus 2), and the Syriac Peshitta also uphold the King James. This could be an accidental omission; or, because the preceding verse begins with "Amen," an addition made to harmonize verse 19 with 18. Manuscript 1, used by Erasmus, agrees with the King James.

19:26 With men this is impossible; but with God all things *are* possible.

The Greek word for "are" is missing in many manuscripts including Aleph, B, and D. But E, 440, 538, 76, and 903 support the King James, along with all of the Latin translations and many other Greeks. The word could have been dropped by accident, or to harmonize with the parallels at Mark 10:27 and Luke 18:27 which have only one word for "are." (In Matthew the KJ has "is" and "are"; at the parallels only "is" or "are" is found in the Greek.)

20:22 Are ye able to drink of the cup that I shall drink of, *and* to be baptized with the baptism that I am baptized with?

Most of the Greek witnesses apparently read "*or* to be baptized," instead of "*and* to be baptized." The King James wording is presumedly a harmonization to 20:23, or the parallel at Mark 10:38, where all witnesses (except Aleph, B, and their allies) say "*and* to be baptized." Of the manuscripts studied, 76, 440, 700, 903, and 1278 agree with the King James.

The modern versions omit the words "*and to be baptized with the baptism that I am baptized*" here, and in verse 23. They also read "*or* to be baptized" at the parallel place in Mark. The omission at verse 23 is easy enough to explain:

KJ poterion mou *piesthe* [kai to Baptisma o ego BaptiZomai Baptisthesesthe]
MV poterion mou *piesthe*

A careless copyist simply dropped out [kai...Baptisthesesthe] due to like-ending error when he went from "piesthe" to "Baptisthesesthe." The next copyist, observing that verse 23 without the previously omitted words did not balance with verse 22 ("drink this cup, and the baptism...drink this cup"), left out the same words from verse 22. Only the manuscripts Aleph, B, D, and a few allies, along with most of the Latin, two Syriacs, and all the Egyptian translations follow the modern versions; every other witness has the words.

26:38 Then sayeth he to them

Many manuscripts read here, "Then *Jesus* sayeth to them." The modern versions uphold the King James' omission of "Jesus," and are supported by Papyrus 37 (third century), Aleph, B, D, W, and the manuscripts 538, 700, and 903 of the later Greek. The Latin Vulgate, the Old Latin Veronensis, and the Syriac Peshitta also agree.

A possible answer for the confusion is shown by looking at the Greek:

| | |
|------|--------------------------------------|
| KJ | TOTELEPEIAYTOICPERILYPOS |
| Oth. | TOTELEPEIAYTOIC <u>O</u> ICPERILYPOS |

Notice the second "OIC" with the line over the letters; this is the abbreviation for "O IHCOYC" ("the Jesus") commonly used in Greek manuscripts. If the last three letters of "AYTOIC" were duplicated by mistake, the next copyist might interpret this as the abbreviation for Jesus, and add the lines above the letters to give the wording of the majority of the manuscripts. This type of error is technically called dittography and does occur in New Testament manuscripts.

On the other hand, a careless copyist might drop out the last "OIC" from the sequence "AYTOICOIC," thereby omitting the abbreviation for Jesus' name (a like-ending error). However, because three members of Group 76 give support to the Alexandrians, it is probably a case of dittography.

27:35 *that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*

Almost all known manuscripts omit this part of Matthew 27:35 found in the King James. It is supposed to be a harmonization taken from John 19:24:

that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.

which, as you can, see is worded differently.

None of the Greek manuscripts studied for this book has the missing words. Of the Latins, the Old Latin Veronensis and Usanianus 2 include them along with the Vulgate Hugo; the Syriac Peshitta omits, but the Syriac Harclean agrees with the King

James along with the Middle Egyptian translation.

Manuscript 1, used by Erasmus, contains the words, as do many Latin Vulgate manuscripts. The Greek manuscripts 13, 69, 124, 346, 543, 788, 826, 983, and 1689 of a group called Family 13, usually found with Aleph and B, also upholds the King James, although 983 moves them to the beginning of verse 37. Eusebius (fourth century) quotes them. A look at the Greek gives an explanation:

KJ ballontes *kleron* [ina plerothe to rethen upo tou prophetou diemerisanto ta imatia mou eautois kai epi ton imatismos mou ebalon *kleron*]

MV ballontes *kleron*

An early copyist made a simple error of like-ending omission and dropped out the missing words by jumping from the first "kleron" ("lot") to the second "kleron."

If we consider the shorter text as being original, it is difficult to comprehend why Matthew, writing for the Jews, would miss this chance to reveal another prophecy concerning their Messiah. He mentions many other similar prophecies.

It could be argued that this is the reason why the words were added from John, to complete Matthew's prophecy. A few harmonizations have occurred in Matthew (from John), but they have much less support. Here are some examples:

Matt. 27:49

KJ let us see whether Elias will come to save him.
 let us see whether Elias will come to save him. + [*But another took a spear and pierced his side and water and blood came out.*]

Matt. 28:18

KJ All power is given unto me in heaven and in earth.
 All power is given unto me in heaven and in earth. + [*As my Father hath sent me, even so I send you.*]

Aleph, B, a handful of other Greeks, five Latin Vulgate manuscripts, Usanianus 2 of the Old Latin, and the Middle Egyptian translation give us the first example. In this location in Matthew, the words (from John 19:34), mean that the cause of Jesus' death was due to a soldier's spear.

The second addition comes from John 20:21, and is found in the eighth century manuscript 038, a few other Greek witnesses, and the Syriac Peshitta.

Both of these additions are old but their lack of support (and the impossibility of the first example) condemns them. The added words could not have been lost by the like-ending error.

Mark

4:4 some fell by the wayside, and the fowls *of the air* came and devoured it.

The words "of the air," found in the King James, are missing in most Greek manuscripts. Codex D includes them, along with some Latin Vulgates, but I could find no other support. The parallel place at Matthew 13:4 does not have "of the air" but that at Luke 8:5 does.

6:33 And *the people* saw them departing

Many Greek manuscripts omit "the people," and read: "And they saw them departing." Of manuscripts used here, only Codex W agrees with the King James.

6:52 for *their heart* was hardened.

The KJ word order in Greek ("the heart, theirs") is altered to "theirs, the heart" in many witnesses. Codex D, 76, 1278, and Erasmus' manuscript 1 uphold the King James

9:7 and a voice came out of the cloud, *saying*

Many witnesses omit the word "saying" in this verse. For the King James we have Codex D and W, 700, 903, a corrector of 440, the Latin Vulgate, the Old Latin Veronensis and the Syriac Peshitta. Both parallel places (Matt. 17:5 and Luke 9:35) have the word, so modern scholarship would say that the King James has harmonized this verse in Mark to the parallels in Matthew and Luke.

12:32 Well, Master, thou hast said the truth: for there is one *God*

The word "God" caused trouble in many manuscripts and was excised. Manuscripts E, 440, and 76 keep the word with the King James. Codex D and 700 have "God" but with the addition of "the" ("the God"). The Old Latin manuscript Veronensis agrees with the King James but none of the Latin Vulgates used in this book except Hugo concur. (The eighth century Vulgates *Sangermanensis* and *Vallicellanus* also say, "there is one God.") The Syriac Peshitta opposes the King James.

The words said by the scribe have parallels in the Old Testament books of Deuteronomy and Isaiah:

Dt. 4:35 the Lord our God is one Lord

" 6:4 the Lord your God he is God and there is none beside him

Is. 45:21 I am God and there is not another beside me

If someone intended to harmonize this place with the Septuagint, "Lord," not "God," would have been added to bring the verse into agreement with Deuteronomy 4:35. A wrongful omission of "God" is the most likely explanation.

14:30-35

In the space of these five verses there are six disturbances among the manuscripts. The differences are minor, so an exact wording will not be given. The **M** means that a majority of Greek witnesses agree there; an **M** denotes that the evidence apparently is evenly split.

| Verse | With KJ | Against KJ |
|-------|--|--|
| 14:30 | Aleph,D,Old Latin | M ; Peshitta, Vg.; MV |
| 14:31 | B,D,440,700,903, Vg. Old Latin; MV | M ; Aleph,461,E,76,538 962,1278 |
| 14:32 | M ; 461,E,538,1278, Aleph,B; MV | M ; 440,76,700,903, 962,D;O.L.;Vg. |
| 14:33 | B,W; MV | M ; all 9 Greeks |
| 14:34 | M ; E,903,700,962,1278 Aleph,B,D; MV | M ; 461,440,76,538 |
| 14:35 | Aleph,B, 903,962,1278 Old Latin, Vg.; MV | M ; 461,E,440,76,538 903; Peshitta |

In these six examples, the King James finds support every time by an old witness; five of six times the modern versions also agree. Four times the nine later Greek witnesses split, diverging to both sides of the example. Again, we see no sign of an authoritative compiled text. This example also exhibits the great age of the so-called late text underlying the King James.

16:8 And they went out *quickly*

Most Greek manuscripts omit the word "quickly." Only E and 440 support the King James. "Quickly" is found in the parallel place at Matthew 28:8.

Luke

1:44 leaped *in joy the babe* in my womb

Most Greek witnesses change the wording to "leaped *the babe in joy* in my womb." The King James agrees with the modern versions, along with Aleph, B, D, W, and 700 of the Greeks, the Vulgate Fuldensis, and the Old Latin Veronensis. The rest of the Greek manuscripts used in this study and the Old Latin Usanianus 2 support the other wording.

2:21 for the circumcising of *the child*

The King James says, "the child," while many other witnesses say, "him." For "child" we have Codex D, 76, 903, 538(margin), E, and 440. They are opposed by Aleph and B, W, 461, 538(original) 700, 962, and 1278. The Latin versions have "him" but the Syriac Peshitta has "child" with the King James.

2:25 and the *Ghost Holy* was upon him

Some manuscripts, including Aleph and B (followed by the modern Greek) say "and the *Ghost was Holy* upon him." The manuscripts D, 440, 962, 1278, and 700, the Latin Vulgate, the Old Latin Veronensis, and the Syriac Peshitta uphold the King James.

3:19 Herodias his brother *Phillip's* wife

The King James identifies the "wife" here as "Phillip's." Many manuscripts do not agree and omit the word. With the King James we have 76, 440 ("Phillip" was omitted first, but added in the margin), 903, and the Syriac Peshitta. Those that omit include Aleph and B, 461, E, 538, 700, 962, and 1278. They find support from the Latin translations.

4:4 man shall not live by bread alone, *but by every word of God.*

All of the Greek manuscripts used here except for Aleph, B, and W, agree with the King James and have "but by every word of God." The modern versions, following the "Alexandrian" family, omit the words.

Modern scholarship asserts that the King James has harmonized this place in Luke with the parallel in Matthew (4:4). It has: "but by every word which proceedeth out of the mouth of God." However, the phrasing there is different, as you can see. If "harmonization" were the intention, it is difficult to explain the discrepancy.

Interestingly, the quote in Matthew matches the passage in the Septuagint exactly (Deut. 8:3), but that in Luke does not. Perhaps a copyist in Egypt, concerned at this deficiency, eliminated the words from Luke for that reason.

All Latin versions and the Syriac Peshitta agree with the King James. The only versions that omit the words are one Syriac copy, one Egyptian, and part of another Egyptian.

4:44 And he preached in the synagogues of *Galilee*.

For "Galilee," the modern versions print "*Judea*." This is considered to be the "harder" wording.

Luke 4:14 tells us that Jesus returned to Galilee and preached in Nazareth (vs. 16) and Capernaum (vs. 31), both located in Galilee. The parallel places in Matthew and Mark also place Jesus in Galilee. No mention of Judea is made. How, then, did he suddenly materialize in the synagogues of Judea if we are to follow the modern versions?

Modern scholars insist that copyists corrected "*Judea*," the "true" wording, to that found in Matthew 4:23 and Mark 1:39, to eliminate the difficulty. The only witnesses that were not so corrected were Aleph and Codex B, their immediate allies (Papyrus 75 and four others), two Syriac manuscripts and two Egyptian versions. Every other witness suffered the corruption.

The most reasonable explanation for this difficulty, found in Aleph and Codex B, is simple error that first cropped up in Papyrus 75 or an immediate ancestor. This was later picked up by the "Alexandrian" family.

Another possibility is that someone changed "Galilee" to "*Judea*," to account for the situation in Luke 5:17. There, the "Pharisees and doctors of the law [were] sitting by, which were come out of every town of Galilee, and *Judea*, and Jerusalem:" Luke has Jesus in Galilee (4:14) and Jerusalem (4:9) but not in Judea. How could the high church officials of that area know to come hear him teach if he had never been there? The solution? Change "Galilee" to "*Judea*."

6:9 Is it lawful on the sabbath days to do good, or to do evil? to save life, or to *destroy* it?

For the word "destroy," most Greek manuscripts have "*kill*," the word in the parallel place at Mark 3:4. The King James is supported by the modern versions and their allies, by Greek manuscript 903, and by the Latin and Syriac versions. However, both versions also have "destroy" at Mark 3:4 in place of "kill."

6:48 *for it was founded upon a rock.*

The modern versions change these words to "*because it was well built*." This variant finds support from Aleph and Codex B, Papyrus 75 and Codex W, and a few other allies, along with the Egyptian versions. Papyrus 45, manuscript 700, and one Syriac manuscript omit the words entirely. All other witnesses agree with the King James for these words of Jesus, found also in the parallel place at Matthew 7:25.

Thus, modern scholars say that the wording of the witnesses supporting the King James has been altered in Luke to match that of Matthew. Only Aleph, Codex B, and their allies have not been corrupted. Then, the omission of the words found in Papyrus 45 and 700 (both which supposedly agreed originally with the modern versions) can be explained as a like-ending error. The same Greek word is used immediately before the disputed words and at the end of the modern version substitution.

The emphasis of this verse is on the foundation underneath the house, not on how well the house is built. A "well built house" without a foundation would wash away as easily as a shoddily built house.

Of course, "well built" can also mean that the house was well built because it *had* been founded on a rock. Used in that way, the modern version wording is characteristic of an explanatory phrase, added in the margin by some pious reader. It was later accepted as a legitimate variation by an early copyist.

The Latin side of Codex D gives another possibility:

et non potuit mobere illam [fundate enim erat super petram]

and could not shake it [for it was founded on a rock]

A copyist of a Greek-Latin manuscript such as Codex D could have easily dropped the words in brackets due to like-ending error in the Latin side (by jumping from the "-am" of "illam," to the "-am" of "petram"). This then influenced the Greek side leading to the omissions found in Papyrus 45 and manuscript 700. A later copyist, desperate to find some reason why the house did not wash away, invented the modern version wording.

Whatever the explanation, the fact that only Aleph, B, P75, and close allies support the modern version wording condemns it. And, if the modern wording in Luke were the original, it is curious that no scrupulous copyist changed Matthew's account to agree with the modern version phrasing in Luke, as has happened in other parallel passages.

8:34 When they that fed them saw what was done, they fled, *and went*, and told it in the city and in the country.

A majority of Greek manuscripts and the modern versions omit "and went" from this verse as found in the King James. Of the Greek manuscripts studied for this book, only 440 agrees with the King James; the other Greeks, the Latins (Veronensis and St. Gall are missing here), and the Syriac Peshitta agree to leave out the word.

Matthew and Mark have parallels. Matthew 8:33 says:

And they that kept them fled, and *went their ways* into the city, and told everything...."

The Greek word for "went their ways" is the same as that translated "and went," by the King James at Luke 8:34. Thus, modern scholars would say that this is an erroneous addition to make Luke match Matthew.

Another possibility is like-ending error.

to gegevemenon ephugon kai ap[elthontes ap]nggeilan

saw what was done, they fled and [went and] told it

A skip from the beginning letters of "apelthontes" ("went") to the beginning letters of "apnggeilan" ("told it") would account for the omission of the word.

10:1 After these things the Lord appointed other *seventy* also, and sent them two and two before his face

The modern versions tell us that the Lord appointed *seventy two* disciples instead of seventy. This erroneous wording started when a word was repeated by mistake:

KJ kai apesteilen autous *ava duo* pro proswpou autou
and sent them *by twos* before his face

MV kai apesteilen autous *ava duo duo* pro proswpou autou
and sent them *by twos twos* before his face

The repetition of the extra "duo" in the modern version wording is technically called *dittography*. The addition is found in Codex B, the ninth century 017 and 038, a few other manuscripts and the sixth century Syriac Harclean version.

The extra "duo" or "two" could mean to some copyists that the disciples were sent out in *fours* (two + two)* instead of twos. Four will not go evenly into seventy, but will into seventy two. The addition of another two to the seventy disciples eliminates the conflict.

The modern version support for "seventy two" is found in Papyrus 75, Codex B, Codex D, and 0181 (fourth or fifth century), most of the Latin manuscripts, two Syriac manuscripts, one Egyptian version, and in part of Origen's work. All other Greek manuscripts, some of the Latins, the Syriac versions, one Egyptian version, and Irenaeus, Tertullian, Origen (partly), and Eusebius uphold the King James.

*In Greek a number is sometimes expressed as a combination of two smaller numbers. See Acts 19:7 and 24:11, where "twelve," commonly expressed in Greek as "dwdeka," is given as "dekaduo." "Deka" means *ten*, and "duo" represents *two*.

The agreement of the Latin versions for the error "seventy two" but not the "duo duo," could be attributed to the dropping of the extra "duo" because of like-ending error. The reverse argument that "duo duo" was original and that the accidental dropping of the extra "duo" was lost through like-ending cannot explain why all other copyists would change "seventy two" to "seventy." But the addition of the extra "two" does explain why a handful of corrupt copies would be changed from "seventy" to "seventy two."

10:36 Which now of these three, *thinkest thou neighbor* to have been unto him that fell among the thieves?

Most Greek manuscripts and the modern versions change the Greek order of words from "thinkest thou neighbor" to "neighbor thinkest thou," in the parable of the Good Samaritan. There is no parallel passage.

The King James finds support from Papyrus 45 (third century), 700, and 903, and all of the Latin copies. Manuscript 1 available to Erasmus also agrees with the King James.

10:40 dost thou not care that my sister hath *left* me to serve alone?

There is a slight disagreement in the manuscripts over whether "left" should be spelled "kateleipev" or "katelipev." The difference in meaning is negligible.

"Kateleipev" finds support in Codex B, a few allies, 461, E, 538, and a supposed majority of Greek manuscripts. Papyrus 45 and 75, Aleph, Codex D, 76, 700, 903, 962, 1278, and lectionary 846 uphold the King James' and modern version's "katelipev." Manuscripts 440 and Codex W give separate different wordings.

11:2-4 The Lord's Prayer

The modern versions butcher the Lord's Prayer as found in Luke. The following omissions, authorized by modern New Testament scholarship, are highlighted and bracketed:

-
- (1) [Our] Father [*which art in Heaven.*]
Hallowed be thy name.
Thy kingdom come.
 - (2) [*Thy will be done, as in heaven, so in earth.*]
Give us day by day our daily bread.
And forgive us our sins; for we also forgive every
one that is indebted to us.
 - (3) And lead us not into temptation; [*but deliver us from evil.*]
-

Let's look at the support for each side at each of the three omissions:

Omission No.

- | | |
|--------------|--|
| (1):With MV: | Papyrus 75, Aleph, Codex B, 1, 700; Latin Vulgate (most manuscripts); one Syriac manuscript; Marcion and Origen. |
| With KJ: | Codex D, Codex W, 461, E, 440, 76, 538, 903, 962, 1278 and all other known Greek manuscripts; Old Latin (including Veronensis and Usserianus 2); some Vulgates; all Egyptian translations; all other Syriac manuscripts. |
| (2) With MV: | Papyrus 75, Codex B, 1, L; Latin Vulgate (most); two Syriac manuscripts; Marcion and Origen. |
| With KJ: | All as in omission 1, with the addition of 700 and Aleph; 461 omits "thy will be done" due to like-ending error, and one Old Latin manuscript and the Egyptian versions omit "as in heaven, so in earth." |
| (3) With MV: | Papyrus 75, Codex B, Aleph, L, 1, 700; Latin Vulgate (most); one Syriac manuscript; one Egyptian translation and part of another; Marcion, Tertullian, Origen. |
| With KJ: | All other Greeks; Old Latin; some Vulgates; three Syriac translations; part of one Egyptian version. |
-

The above information shows that only three Greek manuscripts (Papyrus 75, Codex B, and 1) agree entirely with the omissions found in the modern versions. The agreement of Jerome's Latin Vulgate is expected since he used manuscripts of Origen's to revise the Latin translation.

Modern scholarship insists that all other witnesses have taken words from the Lord's prayer in Matthew and added them here to make both prayers agree in phrasing. But if it were the policy that both Lord's prayers should be identical, how can we explain why no Greek witness added Matthew 6:13 ("for thine is the kingdom and the power and the glory, amen") to the end of Luke 11:4 to make the job complete?

And how is it that the two oldest translations (Old Latin and Syriac Peshitta) and the Egyptian versions (except for omission three), representing a much wider area of influence than the locality occupied by Codex B and its allies, added these words at the same places as the Greek manuscripts, yet also rejected any addition of Matthew 6:13?

It is curious that Marcion, the second century heretic, agreed with all three omissions found in the modern versions. He also changed "thy kingdom come" to "thy holy spirit come upon us and cleanse us," had "*your* daily bread" for "*our* daily bread," and altered "lead us not into temptation," to "leave us not to captivity" (or "entanglement").

Marcion taught that there were two gods, the war god of the Old Testament who was the creator, and the unknown God of love, manifested by Jesus (Brown 1984, 61, 64). Jesus was not the Messiah but came to destroy the influence of the Old Testament god of wrath, who was responsible for the unhappiness among men. To Marcion, then, this prayer was not to the Father of the Old Testament but to the unknown Father of love, represented by Jesus.

Marcion also took some of his doctrine from the Gnostics. One of their views was that Christ had been sent "to free the souls of the spiritual from the power of the base creative angels who hold them prisoner in vile physical bodies." (Brown 1984, 59).

This explains the omission of the last part of the Lord's prayer in Luke. Because Marcion and the Gnostics viewed Jesus as the savior, the Father (as the unknown God), could not "deliver us from evil."

The excision of "our" and "who art in heaven" can also be explained. Since Christ was a manifestation of the unknown God who was not involved in the creation of the evil fleshly world, he was not the Father of men. Therefore, "our" Father, as spoken by men, was inappropriate. "Who art in heaven," was also erroneous, for the "Father" was there on earth at the time the prayer was given, according to Marcion's doctrine.

Finally, "Thy will be done, as in heaven, so in earth.," was eliminated because Jesus' goal was to liberate the soul from its fleshly bondage on earth so that it could rise up into the heavens. Because heaven was disconnected from the evil material earth, the will of the God of love could not be the same in heaven as in earth.

The above is just one explanation (of many possibilities) for why a conflict with early heretical ideas could have caused the omissions found in the modern versions. Whether Marcion, himself, is responsible for the altered version of the Lord's prayer in Luke, or whether he copied portions of it from gnostic predecessors is impossible to determine. (It is known that Basilides, an important gnostic figure, spread his teaching to Alexandria, Egypt before A.D. 138 (Downey 1961, 290-291).) The fact that the full altered text is found only in Papyrus 75, Codex B, and manuscript 1, copies known for their irregularities, condemns the modern Greek version of the Lord's prayer in Luke.

11:13 If ye then, being evil, know how to give *good gifts*

Most Greek manuscripts change "good gifts" to "*gifts good*," a variation in word order. For the King James we have Papyrus 45 (third century), the Latin Vulgate, and the Old Latin Veronensis. All other Greek manuscripts used in this study oppose the King James. At the parallel place in Matthew 7:11, the word order is "gifts good," so here the King James exhibits a non-harmonizing wording.

11:33 No man, when he hath lighted a candle, putteth it in a *secret place*

The King James has the Greek word "krupton" for secret place, but the majority of Greek manuscripts writes "krupten," a one-letter difference. Translated literally, the change from "krupton" to "krupten" causes a "secret place" to become a "covered place;

a cellar; a vault." The King James finds support from Papyrus 45, manuscript 1 used by Erasmus, some Latin Vulgates, and the Old Latin Usanianus 2. The other Greek copies used here, and Codex B and allies agree with "covered" place, along with the Old Latin Veronensis and the Vulgate St. Gall.

13:15 The Lord then answered him, and said, Thou *hypocrite*

Most Greek manuscripts and the modern versions have "hypocrites" instead of "hypocrite." Papyrus 45 again upholds the King James, followed by Codex D, W, and Greek manuscript 1. All other Greeks used in this study say "hypocrites," along with the Latin versions.

14:5 and answered them, saying, Which of you shall have an *ass* or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

Instead of reading "an ass or an ox," a majority of Greek manuscripts and the modern versions say, "a son or an ox." This is the "harder" wording since a "son" is hardly comparable to an "ox." Therefore, according to modern scholarship, copyists changed "son" to "ass" to eliminate the difficulty.

The King James' wording of "ass," finds support in Aleph, manuscript 440, 1, the Latin Vulgate, Old Latins Usanianus 2 and Veronensis, one Syriac manuscript and one Egyptian translation. "Son" is supported by Codex B, W, Papyrus 45 and 75, 461, E, 76, 538, 700, 903, 962, 1278, some Old Latin manuscripts, the Syriac, and one Egyptian translation.

Other than sheer error in an early copy, one explanation for the confusion (Codex D has "sheep" and some manuscripts have "son or ox or ass"), is the possibility of mistaking one Greek word for another:

KJ: tivosumwvovosnBous ("ass or ox").

Other: tivosumwvouiosnBous ("the son or ox").

MV: tovosumwvuiosnBous ("son or ox").

A mistake could occur if a sloppy "v" of "ovos" was mistaken for a "u." Also, in some manuscripts the "i" after "u" of "uios" is almost totally absorbed in the downward stroke of the "u," as a kind of shorthand. This characteristic, coupled with a sloppy "v" could give "o uios" or "the son." Of course, the reverse could also happen; a sloppy "u" with an barely visible "i" could be mistaken for a "v" and "o uios" ("the son") could become "ovos" ("ass").

This type of confusion is more likely with a cursive writing style. The oldest existing New Testament manuscripts are all written in capital letters, but cursive lettering was used by non-professional writers from before the time of Christ (Scrivener 1894, 1:41-2).

17:36 *Two men shall be in the field; the one shall be taken, and the other left.*

Most Greek manuscripts and the modern versions omit this verse. According to modern scholarship it was added here in Luke to harmonize with the same scene in Matthew (24:40). Here is the Greek of both passages:

Lk. 17:36: duo esontai en to agro; o eis paralefthesetai kai o eteros afethnsetai.

Mt. 24:40: tote duo esontai en to agro; o eis *paralamBanetai*, kai o eis *afietai*.

The words in the parallel passage in Matthew that are different from those in Luke are highlighted. As you can see, there are major differences. Thus we can attribute this omission to the familiar error of like-ending:

Lk. 17:34: lego umin, taute te nukti esontai duo epi klinas mias; o eis paralefthesetai, kai o eteros *afethesetai*.

Lk. 17:35 duo esontai alethousai epi to auto; e mia paralefthesetai, kai e etera *afethesetai*

Lk. 17:36: duo esontai en to agro; o eis paralefthesetai, kai o eteros *afethesetai*.

As we have seen, errors can be made easily when phrases end or begin with words that sound alike or are spelled the same. Verse 36 dropped out when a copyist finished the last word of verse 35 ("afethesetai"), saw the same word at the end of verse 36, thought that was where he had left off and continued with the beginning of verse 37. The copyist of Aleph omitted verse 35 also, due to the same mistake.

Of the Greek manuscripts that were used in this study, Codex D, 76 and 700 agree with the King James, along with all Latin Vulgates, the Old Latins Usserianus 2 and Veronensis, and the Syriac versions. Omitting the words are Papyrus 75, Aleph, B, W, 461, E, 440, 538, 903, 962, and 1278.

22:43-4: *And there appeared an angel unto him from heaven, strengthening. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

While most modern versions include these verses (with notes questioning their authenticity), modern scholars deny that they ever formed a part of Luke's gospel (Metzger 1971, 177). They are missing in Papyrus 75, Codex B, Codex W, and six other Greek manuscripts, one Old Latin manuscript, one Syriac manuscript, and one Eyp-

tian translation and part of another. Early church writers who left out the verses include Marcion, Clement of Alexandria, and Origen.

The verses are upheld in Aleph, Codex D, 0171 (copied A.D. 300), all other Greek manuscripts (some have marks in the margin signifying either doubt or interest), the Latin Vulgate (including St. Gall), all other Old Latins (including Veronensis), all other Syriac witnesses, and part of one Egyptian version. The early writers Justin Martyr and Irenaeus, Hippolytus and Dionysius of Alexandria (third century), and many others also aid the King James.

The cause of the omission can be charged to the influence of Marcion and the Gnostics. They believed that Jesus was not flesh and blood, but a spirit. Spirits do not bleed or sweat. Also, Marcion's theology that Jesus was a manifestation of the God of love, would make it hard for him to believe that God needed strengthening from angels in order to carry out his mission.

23:54 And that day was the *preparation and* the sabbath drew on.

There are two changes in this verse to discuss. The modern versions change the Greek word underlying "preparation" to another form which changes the translation to "And that was the day *of preparation....*" For this change, there is Papyrus 75, Aleph, B, a few other allies, the Latin Vulgate, and some Old Latins (including Veronensis).

The King James finds support from all other Greek manuscripts including the Greek fragment of the Diatessaron 0212 (third century), some Old Latins, and Eusebius.

The second change concerns the word "and" after "preparation." The majority of manuscripts leave it out but both King James and modern versions keep it. For the King James there is Papyrus 75, Aleph, B, 440, 903, 1278, the Latin Vulgate and Old Latin, one Egyptian version and the Syriac versions.

Witnesses that omit the "and" include the Diatessaron fragment 0212, 461, E, 76, 538, 700, and 962, and one Egyptian version.

The significance of this example comes from the agreement with the King James at both places with a third century source (0212 first; P75 second), three so-called later manuscripts (440, 903, and 1278), and some Old Latin witnesses. Their common agreement brings the text of this verse back into the second century, long before any proposed revision.

John

3:25 Then there arose a question between some of John's disciples and *the Jews* about purification.

Most Greek manuscripts and the modern versions say that the question was between John's disciples and "*a Jew*". For the King James we have Papyrus 66, Aleph, the Latin side of Codex D (the Greek is missing), manuscript 1, the Old Latin (including Veronensis; Usserianus 2 is missing), the Latin Vulgate, one Syriac manuscript, all three Georgian manuscripts, and all of one Egyptian translation and part of another. For "a Jew" we have all other Greek manuscripts used in this study, and the Syriac Peshitta version.

The confusion possibly arose when the "w" of "Ioudaiwv" ("Jews") was switched for the similar sounding "o" which gave "Ioudaiou." Since "Ioudaiou" is the Greek spelling for "a Jew," a simple change in the last letter from "v" of "Ioudaiou" to "u" of "Ioudaiou," would give the wording of most Greek manuscripts: "a Jew."

4:30 *Then* they went out of the city

Many Greek manuscripts and the modern versions leave out the word "then." Manuscripts Papyrus 66, Aleph, W, 700, and 1 agree with the King James to keep the word. The Old Latin Veronensis, Codex D, and the Syriac Peshitta have: "**And** they went out of the city." Most of the Vulgates as well as all other Greeks used in this study simply have "They."

4:42 Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed *the Christ* the Saviour of the world.

The modern versions omit "the Christ" on the authority of Papyrus 66 and 75, Aleph, Codex B, W, a few other Greeks, most Latin manuscripts, all three Georgian witnesses, one Syriac manuscript, and Origen. Every other witness supports the King James.

In verse 29, the woman tells the men about Jesus and says, "is not this the Christ?" But now, in verse 42, the men have seen for themselves. They state to the woman that they believe that "this is indeed the Christ the Saviour of the world," but "not because of thy saying."

To some copyists, the words "the Christ" might imply that the men made their decision about the identity of Jesus from the woman's words in verse 29, a direct contradiction of verse 42: "Now we believe, *not because of thy saying....*" So, they eliminated the words in an Egyptian copy. This was picked up by the modern versions.

Other copyists, realizing that there was no contradiction since the men say that Jesus "is indeed the Christ the Saviour of the world," a significant expansion of the woman's words, correctly copied the text they had received from the originals.

5:2 by the sheep market a pool, which is called in the Hebrew tongue *Bethesda*

The manuscripts favored by modern scholars display much confusion about "Bethesda," the name for the pool. Papyrus 75, Codex B, and W all say "Bethsaida." Papyrus 66 first has "Bedsaida" then changes to "Bedsaidav." Codex D gives "Belzetha"; Aleph has "Bethzatha." Modern scholarship chooses this last wording.

P75 and B find support from the Latin Vulgate and one Syriac version. Most Old Latin copies uphold Aleph and the modern versions.

In support of the King James, are all three Georgian manuscripts, the Syriac Peshitta and Curetonian, two Old Latin witnesses, and all other Greek manuscripts, except for a few minor allies of Aleph and B.

Modern scholarship holds that "Bethesda," which can mean "house of mercy," was substituted for one of the corruptions found in their favorite manuscripts (Metzger 1971,

208), possibly because of the healing that occurred at this pool. But the fact that the Alexandrian family members stumble around like blind men and cannot agree on a "true" reading exhibits instead either gross carelessness or editorial tampering to accord with Hebrew or Aramaic grammatical rules.

Curiously, a copper scroll discovered at Qumran, the site of the dead sea scroll discoveries, mentions a pool named "Betheshdathayim," a form of "Bethesda." (Metzger 1971, 208.) Since this scroll was inscribed in the mid-first century, long before Papyrus 66 and its allies were copied, it verifies the true wording found here in the King James (as in many other places).

5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, *waiting for the moving of the water.*

The modern versions omit "waiting for the moving of the water," on the authority of Papyrus 66 and 75, Aleph, Codex B, a few other Greek manuscripts, one Syriac manuscript, and the Egyptian translations. All other witnesses agree with the King James.

5:4 *For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

This entire verse disappears in the modern versions. According to modern scholarship, it is a "gloss" (an explanatory note), that somehow worked its way into the text of all manuscripts except Papyrus 66 and 75, Aleph, Codex B, Codex D, W, a few other Greek manuscripts, a few Old Latin witnesses, some Vulgate manuscripts, one Syriac manuscript, three Georgian manuscripts, and the Egyptian versions.

Agreeing to keep the verse are all other Greek manuscripts, the Latin Vulgates Fuldensis and Hugo, the Old Latin Veronensis, many other Latin manuscripts, the Syriac versions and the second century Christian writer Tertullian.

Some manuscripts which have the verse exhibit a number of variations. Thus modern scholars imply that the words came from some outside source and were incorporated partly here and partly there into various witnesses.

They also point out that this verse (and the preceding phrase they omit from verse three) contain "*non-Johannine*" words. These are words used by other New Testament writers (but not in John), or words used nowhere else in the New Testament.

But variations among manuscripts are common. In John 5:10, for instance, the manuscripts studied present five differences from the King James. In 5:11 the same witnesses give four variations. Are these verses spurious too?

The argument of the use of "*non-Johannine*" words is similar nonsense. There are 114 words in John that are used only by John. Out of the 22 such words that begin with "a," six appear only one time. They are:

| | | |
|------------|--------------|-------------------------|
| Jn. 21:3: | alieuw | "to fish" |
| Jn. 10:1: | allaxothen | "from another place" |
| Jn. 14:39: | aloe | "aloes" |
| Jn. 4:11: | avtlema | "to draw with" |
| Jn. 19:23: | arraphos | "not sewed together" |
| Jn. 2:8: | arxitrikivos | "governor of the feast" |

Is doubt thrown upon these verses because the above words appear only there and in no other place in the New Testament? Of course not. These verses appear in the text of Aleph and allies and so are counted as authentic. If John 5:4 appeared in Aleph and Codex B, we would hear no argument against authenticity based on "non-Johannine" words.

Why have the "oldest and best" copies omitted this verse? There's always the potential of simple error. Or, perhaps some scholar disliked the idea that the actions of an angel from God could make the same kind of cure as that done by the Lord Jesus. Possibly he thought this incident took away, somehow, from the glory of His ministry.

Or, perhaps the account seemed a symbol of baptism. Because the man could be healed by his own actions (if he made it to the water first) without a saving knowledge of Christ, some over-zealous critic omitted it as inappropriate.

Whatever the reason it was removed, there can be no doubt that this verse was in the text from the earliest times (as shown by the Old Latin and Syriac Peshitta support). If it be a "gloss," it must have been such in John's original.

7:33 Then said Jesus *unto them*

Most Greek manuscripts omit "unto them." Manuscript 538 and the Latin Vulgate Hugo uphold the King James. All other Greeks studied, the Vulgates Fuldensis and St. Gall, the Old Latin Veronensis, and the Syriac Peshitta omit the word.

7:53-8:11 Woman in Adultery Incident

As mentioned before, modern scholarship insists that these verses had no part in John's original. The discussion in Chapter 11 of this book, however, shows that the story dates from the earliest time in the Church.

8:3 And the scribes and Pharisees brought *unto him* a woman taken in adultery

The modern versions, along with many Greek manuscripts, leave out "unto him." The words, however, are found in 76, 538, 903, 962, E, 440, and 1278. Manuscript 700 omits it, along with Codex D, some Old Latins, and the Vulgates.

8:4 They say unto him, Master

Some manuscripts say, "they say *tempting him*, Master." Those that do are E, 440, and 76.

8:6 But Jesus stooped down, and with his finger wrote on the ground *as though he heard them not.*

The phrase "as though he heard them not" does not appear in some editions of the early King James Greek text. It is given in italics in many printings of the King James Bible, perhaps indicating some uncertainty about its authenticity.

But manuscripts E, 440, 903, 962, and 76 do contain the phrase. Possibly, it was removed because the idea that Jesus did not hear the scribes and Pharisees was looked on with displeasure by over-zealous copyists.

8:9 And they which heard it, *being convicted by their own conscience*, went out one by one

Some Greek manuscripts omit "being convicted by their own conscience." Only 700 does so, of the Greek manuscripts used in this study, along with all the Latin copies. Perhaps some copyists objected to the idea that the men's consciences did the conviction instead of the words of Jesus.

8:10 When Jesus had lifted up himself, *and saw none but the woman*

Some manuscripts omit "and saw none but the woman." So do the modern versions. Others say, "When Jesus had lifted up himself, *and saw her.*"

Of the manuscripts used here, only the Latins omit the words entirely. The Greek manuscripts 1278 and 700 have "and saw her." E, 440, 538, 903, and 962 agree with the King James. Manuscript 76 has "When Jesus had lifted up himself, he saw her, and saw none but the woman," a combination of both phrases.

Possibly, the words were cut out or changed because the previous verse states that "[the men] went out one by one...even unto the last: and Jesus was left alone, and the woman standing in the midst." Since it had already been said that Jesus and the woman were alone, some copyists thought it redundant to again say "[Jesus] saw none but the woman."

8:52 and thou sayest, If a man keep my saying, he *shall* never taste of death.

Most Greek manuscripts have, in place of "shall," a literal meaning of "should." The difference comes from the replacement of the "e" in "geusetai" with a similar sounding "n" (in Greek), giving "geusntai." The word with "e" means "*shall* taste"; with "n," "*should* taste." Such an interchange of letters is common among some Greek manuscripts.

For the King James we have the Greek manuscripts E and 440, the Latin Vulgates Hugo and St. Gall, the Latin side of Codex D (but not the Greek), and the Georgian translation. "Should" is represented by 461, 76, 538, 700, 903, 962, and 1278, with Aleph, Codex B, and allies (and the modern versions), the Latin Vulgate Fuldensis, and the Old Latin Veronensis.

8:54 it is my Father that honoureth me; of whom ye say that he is *your* God:

In place of "*your* God," a number of Greek witnesses read "*our* God," (followed by the modern versions). Again, a change of only one similar sounding letter is involved. For the King James, Greek manuscripts 76, 903, and 962 concur, along with Papyrus 66, Aleph, B, D, and the Old Latin (including Veronensis). Those that say "*our* God," include Papyrus 75, Codex W, 461, E, 440, 538, 700, and 1278, along with the Latin Vulgate, the Georgian, the Syriac, and Egyptian translations.

If we eliminate simple error, the alteration might have occurred because it seemed wrong for Jesus to say "of whom ye say that he is *your* God," when he, himself, was a Jew. After all, Jesus spoke many times of "*my* Father," which can only mean the true God of the Jews and the Gentiles.

But in the context of the discussion with the Jews, Jesus was making a distinction between who they said their father was (God, verse 41) and who they really followed (their father, the devil). The comment "of whom ye say that he is *your* God," is followed by, "yet ye have not known him; but I know him, and keep his saying." In other words, this can be interpreted as, "You say that the true God is your God and Father, but since you do not believe in me despite all of the signs and works I have shown you that can only come from God, the God that you follow is not the same as my God, the true God."

9:4 *I* must work the works of him that sent me

The modern versions say, "*We* must work the works of him that sent me." For this change they have as support Papyrus 66 and 75, Aleph, B, D, W, a few other Greek witnesses, one Georgian manuscript, and three Egyptian versions. The King James finds support from all other Greek manuscripts, the Latin Vulgates St. Gall, Hugo, and Fuldensis, the Old Latins Veronensis and Usserianus 2, two of the Georgian manuscripts, the Syriac versions, and the Egyptian Sub-Akhmimic.

The change found in the modern versions is an apparent accommodation to John 6:28. There, the people ask, "What shall we do, that *we* might work the works of God?" It is also interesting that Papyrus 66 and 75, Codex Aleph and W, along with two Egyptian versions change "I must work the works of him that sent *me*," to "of him that sent *us*," another alteration.

10:8 All that ever *before me* came are thieves and robbers

There is some confusion about the words "before me." The literal King James Greek has "before me came." Many manuscripts have "came before me," (along with the modern versions), while others omit "before me" altogether.

Some think that copyists might have removed the words because it seemed to condemn earlier prophets, such as Isaiah and Jeremiah (Metzger 1971, 230). But a look at the Greek gives another possibility:

| | |
|-----|---|
| KJ: | ΠΑΝΤΕΣ ΟΣΟΙ ΠΡΟ ΕΜΟΥ ΗΛΘΟΝ ΚΛΕΠΤΑΙ All that before <u>me</u> <u>came</u> thieves |
| MV: | ΠΑΝΤΕΣ ΟΣΟΙ ΗΛΘΟΝ ΠΡΟ ΕΜΟΥ ΚΛΕΠΤΑΙ All that came <u>before</u> <u>me</u> thieves |
| OT: | ΠΑΝΤΕΣ ΟΣΟΙ ΗΛΘΟΝ ΚΛΕΠΤΑΙ All that <u>came</u> thieves |

When writing Greek in capital letters, the only difference between the "Π" of "ΠΡΟ" ("before"), and the "Η" of "ΗΛΘΟΝ" ("came"), is the position of the crossbar. (In Greek both the "Π" and the "Η" would be the same size.) If a copyist wrote "ΠΑΝΤΕΣ ΟΣΟΙ Π", looked up at his source copy and saw the "Η" of "ΗΛΘΟΝ," he might think this was the "Π" of the preceding phrase (if the lettering was sloppy). He could finish with "ΠΑΝΤΕΣ ΟΣΟΙ ΠΛΘΟΝ," dropping out the "ΠΡΟ ΕΜΟΥ."

If the copyist or a corrector then noticed the mistake, the "Π" would be corrected to an "Η." The missing words would be inserted in the margin with a note showing where they were supposed to go. The next copyist, confused over where to add the words, generated "came before me" of the modern versions.

The King James finds support from Greek manuscripts 1278 and 1, and the Georgian translation. For the modern versions we have Papyrus 66, Codex B, W, D, 440, 76, 700, 903, and 962, with one Syriac version. The manuscripts that omit the words include E, 461, and 538, along with the Latin Vulgate, the Old Latin, and the Syriac Peshitta and Sinaitic.

14:30 Hereafter I will not talk much with you: for the prince of *this world* cometh,
and hath nothing in me.

Most manuscripts have "*the* world" for "*this* world." This is another like-ending omission. The King James Greek goes: "erxetai gar o tou kosmou [toutou] arxwn." A copyist wrote "kosmou" ("world"), looked up and saw the ending of "toutou" ("this"), thought that that was the end of "kosmou" and continued, omitting "toutou" ("this"). Manuscript 1, the Latin Vulgate, two Georgian manuscripts, the Old Latin Veronensis, and the Syriac Peshitta uphold the King James.

16:33 In the world ye *shall have* tribulation: but be of good cheer; I have overcome
the world.

The early Greek editions of the King James text differ between "*shall have* tribulation," and "*have* tribulation." Stephen's 1550 edition reads "*have* tribulation," with the modern versions. Bezae's later text says "*shall have* tribulation."

For the King James' "shall have," we have Codex D, 76, and 1, plus some of the Vulgate manuscripts, the Old Latin (including Veronensis), and one Georgian manuscript. All other Greek witnesses used in this book read "have tribulation."

The difference could have arisen due to the similar sound of both words; "eEete" ("shall have") is pronounced "exsete," while "eXete" ("have") is "ekhete." It is also possible that some had in mind the words of Jesus in 16:22; "And ye *now* therefore have sorrow," and thought that this was the tribulation mentioned in 16:33.

17:20 Neither pray I for these alone, but for them also which *shall believe* on me through their word;

The modern versions, supported by many witnesses, say that Jesus was praying for "them also which *believe* on me." That is, for the people other than his disciples that believed in him *then*, because of the *disciples'* words. The addition or subtraction of one letter caused the difference:

| | | |
|-----|--------------|-----------------|
| KJ: | pisteusontwn | "shall believe" |
| MV: | pisteuontwn | "believe" |

One letter could easily drop by mistake.

Upholding the King James are the manuscripts 903 and 1278, along with the Old Latin manuscript Veronensis, some Latin Vulgates, and three Egyptian versions (including the Sub-Akhmimic). All other Greeks used here, along with Papyrus 66 and 75, and Aleph, Codex B, and allies, and many Latin manuscripts go with the modern versions.

19:35 And he that saw it bare record, and *true his is the record*;

For this literal Greek wording (the King James English says, "and his record is true") there are two other variations: "true is his the record," and "true is the record of his." There is no difference in meaning.

For the King James (and the modern versions) we have Aleph, Codex B, W, 461, and the tenth century copyist who supplied pages missing in Codex D. For "true is his the record," Papyrus 66, E, 440, 538, 700, and 903, along with the Latin Vulgate give their agreement. The third variation "true is the record of his," finds support from 76, 962, 1278, the Georgian version, and the Old Latin Veronensis.

19:35 and he knoweth that he saith true, that ye *might believe*.

In place of "ye *might believe*," Aleph, Codex B, the eighth century manuscript 044, and Origen have "ye *believe*." All other known witnesses agree with the King James;

modern scholars put the King James Greek in their text but with a note of doubt since the text found in Aleph and B is always to be considered as important. The difference, again, concerns one letter:

| | | |
|----------|---------------------|-----------------|
| KJ: | pistues <u>n</u> te | "might believe" |
| Aleph/B: | pistuent <u>e</u> | "believe" |

As has happened before, a letter was dropped giving us the defective text of the "oldest and best."

20:29 Jesus saith unto him, *Thomas*, because thou hast seen me, thou hast believed:

Most manuscripts omit the word "Thomas." Of the manuscripts studied, only the Vulgate Hugo agrees with the KJ.

Acts

For the remainder of these examples (excluding Revelation), the Greek manuscripts Codex D (Acts only), 76, 440, 221, 222, 1611, 1895 (omits Paul's works), and 0142 are used along with the usual witnesses to the modern versions. The Lectionaries L909, L479, L604, and L846 are also available in certain areas.

In Latin, we have the Vulgates Fuldensis, Hugo, Harlieanus, (omits Acts), and Latin 43 (omits Acts and Paul's works). At some places in Acts, the Latin texts of Lucifer of Cagliari (mid-fourth century), and gigas (Old Latin) are available.

Manuscript 221, which was copied in the tenth century, has many marginal notes in a fifteenth or sixteenth century writing style through the Acts and the Catholic Epistles. They all begin with "in other(s)" and almost always give wordings that correct the original words of 221 where they vary from the King James, to that of the King James.

Other manuscripts have similar notes in the margin and are suspected of being corrected by an early printed edition of the King James Greek. But the marginal writer of 221 will go to great lengths to correct a wrongly placed accent mark in one line and then overlook a blatant variation from the King James in another. Presently, it is difficult to say if the marginal notes came from other manuscripts or from a printed text. They will be given in the examples as 221c.

2:30 that of the fruit of his loins, *according to the flesh, he would raise up Christ* to sit on his throne:

The modern versions leave out "according to the flesh, he would raise up Christ" fol-

low ing the advice of Aleph, B, four other allies, the Latin Vulgates (including Fulden-sis), the Syriac Peshitta, and two Egyptian versions. One Egyptian version, the Middle Egyptian, agrees with Codex D to change the words to "according to the flesh, *to raise up Christ and to sit on his throne:*"

The King James finds support from 76, 221, 222, 1895, 0142, 1611, L604, all other Greek witnesses, one Syriac version and Origen.

The words in question were probably omitted in accordance with the appropriate Old Testament prophecy in Psalms 132:11. This verse does not have "according to the flesh," much less "he would raise up Christ." It simply says: "of the fruit of thy body will I set upon thy throne."

It is also instructive that the same witnesses (including Codex D and 1895 this time) harmonize the grammatical form for "the throne" as found in the King James to the same form as found in the Septuagint.

3:22 For Moses truly said...A prophet shall the Lord *your* God raise up unto you

Some manuscripts say, "the Lord *our* God" for the King James' and modern version "the Lord *your* God." Codex B eliminates "your" entirely. The change from "your" to "our" comes from confusion involving one letter which sounds alike.

For the King James we have Codex D, 221, 222, 1895, L604, and 0142, and the Latin Vulgate. "Our God" is supported by Aleph, 76, 440, and 1611, along with one Syriac version.

4:16 saying, What *shall we do* with these men?

The modern versions have the conversation as, "What *should* we do with these men?" a change which, again, involves the interchange of similar sounding letters. As support for "should" we have Aleph, Codex B, 222, L604, and 0142. The King James' wording "shall" is found in Codex D (Greek only; the Latin side has "should"), 76, 440, 221, 1611, and 1895, with the Latin Vulgate, Lucifer, and gigas.

5:25 Then came one and told them, *saying*

Of the Greek and Latin manuscripts used here, only Lucifer and gigas agree with the King James to keep the word "saying." It could have been added to emphasize the following words, or omitted as unnecessary.

5:41 And they departed...rejoicing that *they were counted worthy to suffer shame for his name.*

There is some confusion about the phrase "they were counted worthy to suffer shame for his name." The variations (in literal Greek) are:

- KJ: for the name of his they were counted worthy 222
 1: for the name of Jesus they were counted worthy 440 *gigas*
 2: for the name they were counted worthy 221, D, 1895, *Lucifer*
 3: for the name of the Lord Jesus they were counted worthy 76 1611
 4: they were counted worthy for the name of his 0142
 5: they were counted worthy for the name of Jesus *Vulgate*
 6: they were counted worthy for the name of Christ Jesus Fuldensis
 MV: they were counted worthy for the name Aleph, B

The Christian writer Origen gives us the oldest dated wording. He took the King James original and moved the Greek word for "they were accounted worthy" to the front of the phrase (example four with 0142). The word "his" dropped out of this altered verse to give the wording of the MV. The other variations are attempts to better identify the name they were counted worthy for.

7:20 In which time Moses was born...and nourished up in *his father's house* three months:

In place of "*his father's house*," many witnesses (and the modern versions) have "*the father's house*." The King James is supported by Codex D, 76, 440, 1611, and the Latin Vulgate (including Fuldensis). Opposing are Aleph, Codex B, 221, 222, 1895, and 0142.

7:46-7 and desired to find a tabernacle for the *God of Jacob*. But Solomon built him an house.

The modern versions tell us that David "desired to find a tabernacle for the *house* of Jacob. But Solomon built him an house." As this is nonsensical, many scholars believe that there is primitive corruption here and propose all sorts of explanations (see Metzger 1971, 351- 3).

The support for the modern versions is found in P74 (seventh century), Aleph, B, D, and two other Greek copies, and in one manuscript of the Egyptian Sahidic version. Manuscript 1895 has a commentary included; while the text of the manuscript agrees with the King James, the commentary says, "desired to find a tabernacle of the house of Jacob." All other known witnesses support the King James.

Modern scholarship says that copyists changed the difficult "house," to "God," to harmonize with Psalms 132:5: "Until I find out a place for the LORD, an habitation for the mighty *God of Jacob*." But Psalms 114:1 reads: "When Israel went out of Egypt, the *house of Jacob* from a people of strange language." In Isaiah there are many mentions of the "house of Jacob," or "the house of the God of Jacob," (2:3; 2:5-6; 8:17 and others). Perhaps some scholar did not like the phrase "house of Jacob," so changed it to the parallel place in Psalms 114:1. Whatever the cause for this change, the fact that it is found only in the error- prone texts of Aleph, B, and allies condemns it.

8:10 to whom *they all* gave heed, from the least to the greatest, saying, This man
is the great power of God.

Instead of "to whom *they all* gave heed," many witnesses have "to whom *they* gave heed," omitting "all." For the King James (and modern versions) we have Aleph, Codex B, D, 76, 1611 and the Latin Vulgate. Omitting "all" are the manuscripts 221, 222, 440, 1895, 0142, and L604. Manuscript 221c corrects to "And to him they all, from the least," combining this place with the beginning of the next verse.

Next, the modern versions tell us that the phrase from the people of Samaria about Simon should be "This man *is called* the great power of God." For "is called the great," are the manuscripts P74, Aleph, B, D, 1611, some others, and the Latin Vulgate. The King James is supported by 221, 222, 76, 440, 1895, L604, and 0142, most other Greek manuscripts, the Syriac Peshitta and the Egyptian versions.

The change was probably made by copyists who, realizing that the man was not "of God," inserted "called" so that Simon's stature would not be glorified. In other words, for the Samaritans to say that Simon is *called* "the great power of God," is very different from them saying that Simon *is* "the great power of God."

Another reason for adding the word "called" could be to bring this verse in line with the other 16 places in Acts where "called" is used: "Joseph called Barsabas" (1:23), "the porch that is called Solomon's" (3:11), "the street which is called Straight" (9:11), and others.

The harder wording as found in the King James can also explain the absence of the word "all" at the beginning of the verse. Some copyists possibly felt that it was not right for *all* of the people to say that Simon "is the great power of God," so eliminated "all" to diminish the amount of support.

8:37 And Phillip said, If thou believest with all thine heart, thou mayest. And he
answered and said, I believe that Jesus Christ is the Son of God.

Most modern versions omit this entire verse, finding support from many Greek copies of the New Testament. None of the Greek manuscripts used in this study have it; neither does the Latin Vulgate manuscript Fuldensis.

In the nineteenth century there were 17 known Greek witnesses with the verse (Scrivener 1894, 2:369). Others have been found since that do not omit it. Irenaeus, who lived in the second century, quotes the eunuch as saying, "I believe the son of God is Jesus Christ." It is also found in the Old Latin version, in some manuscripts of the Latin Vulgate (including Hugo), in the Middle Egyptian version, and one Syriac version. 221c adds the words with the variation of "I believe the son of him to be Jesus Christ."

*The 15th century lectionary L585, collated too late to be used fully in this book, does have Acts 8:37 in the margin. Apparently, the verse was omitted accidentally, for it is marked in the text by +, a sign used in a number of other places where a phrase or verse has dropped out accidentally. L585 has "he" for "Phillip," and "your heart," for the King James Greek "heart."

Modern scholarship holds that if 8:37 were originally in the text of Acts, no reason can be found for it to be omitted. Supposedly, some pious reader added a formula used for baptismal ceremonies in the margin of a manuscript and a later copyist mistakenly added this formula into the text.

The problem with this theory is that the traditional words said at a baptism are by the one doing the immersing. They are similar to "I baptize thee in the name of the Father and the Son and the Holy Ghost," which is a Trinitarian formula.

This verse became part of the King James Greek when Erasmus found it in the margin of one of the manuscripts he used for his first edition and added it to the text. He thought it had been omitted by mistake due to copyist error (Metzger 1971, 360). Obviously, the scholars who translated the King James agreed.

9:5-6 *it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said to him*

The modern versions omit these words. No known Greek manuscript agrees exactly with the King James. Presumably, this is a harmonization to the same incident in 22:10 and 26:14. Here are all three incidents:

9:5-6 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? and the Lord said*

22:10 And I said, *what shall I do, Lord? And the Lord said unto me,*

26:14 *It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.*

If the idea were to harmonize 9:5-6 with 22:10 and/or 26:14, the "harmonizer" did not do a very good job.

The King James is supported by 221c, partially by 629 (a Greek-Latin manuscript), by many manuscripts of the Latin Vulgate (including Fuldensis and Hugo), the Old Latin, the Middle Egyptian version, and partially by one Syriac version. Early Christian writers who quote this verse are Lucifer, Ephraem, and Ambrose, all of the fourth century. Erasmus had no known Greek support for these words, but added them on the authority of the Latin.

9:28 And he was with them coming in *and going out* at Jerusalem.

Some Greek manuscripts omit the words "and going out," by the error of like-ending:

KJ: kai en met autov eisporeuomenos [kai ekporeuomenos]
 And he was with them coming in [and going out]

After writing "eisporeuomenos" ("coming in"), the ending of "kai ekporeuomenos" ("and going out"), was confused with the ending of the just-written phrase. Thus, these two words were left out. Both the King James and the modern versions are supported by Aleph, Codex B, 440, 1611, the Latin Vulgate, Syriac, and Egyptian versions. Manuscripts 221, 222, 1895, L604, and 0142 omit the phrase; 76 moves it to the end of the verse, showing that the words were omitted first by mistake and the copyist quickly corrected his error.

10:6 he lodgeth with one Simon a tanner, whose house is by the sea side; *he shall tell thee what thou oughtest to do.*

The modern versions leave out "he shall tell thee what thou oughtest to do," with the support of most Greek manuscripts. It is found in a few Greek manuscripts (including 221c) and some of the Latin Vulgates.

10:21 Then Peter went down to the men *which were sent unto him from Cornelius;*

Many Greek manuscripts omit "which were sent unto him from Cornelius." However, the Greek witnesses 76, L604 (which omits "unto him"*), the margin of 221 (in writing of the tenth century), and some others, and one Old Latin manuscript support the King James.

12:3 (Then were *the days* of unleavened bread.)

The literal King James Greek says, "Then were *days* of unleavened bread," excluding "the." A majority of Greek manuscripts supposedly include "the", but of the copies checked for this book, 221, 440, 0142, and 1611 agree with the King James, along with Papyrus 45, Aleph, and Codex D.

12:25 And Barnabas and Saul returned *from Jerusalem*, when they had fulfilled their ministry,

The modern versions, along with many Greek manuscripts, say that Barnabas and Saul returned *to Jerusalem*. This, despite verse 11:30 which has them leaving Antioch to minister in Judea, which *includes Jerusalem*.

*.L585 has the phrase, also, omitting "unto him," with L604.

Modern scholarship goes to great lengths to explain why "to Jerusalem" is correct, relying mainly on the "harder wording is to be preferred" rule, and the support of Aleph and Codex B (see Metzger 1971, 398-400).

Of the manuscripts examined for this book, 221, 222, 1895, and 0142 have "to Jerusalem." Codex D, 76, 440, 1611, and L604 have "from Jerusalem," in agreement with the King James but using a different Greek word. (221c does not correct to the King James here.) All of the versions read "from" with the King James, except for one manuscript of one Egyptian translation.

If we look at Acts we find that the word "returned" is used (when specifying a location) seven times, including the place at 12:25:

1:12: "returned *to* Jerusalem."
 8:25: "returned *to* Jerusalem."
 12:25: "returned *from* Jerusalem."
 13:13: "returned *to* Jerusalem."
 14:21: "returned *to* Lystra."
 20:3: "returned *through* Macedonia."
 22:17: "returned *to* Jerusalem."

Of the seven places only 12:25 (in the King James) has someone returning *from* a place. Consequently, it is possible that a copyist mistakenly wrote "to" instead of "from" in accordance with similar verses in Acts. After "to Jerusalem" was duplicated, other copyists noticed the problem and altered "to" to "from," using a word similar to that found in the King James.

It is curious, though, that Lucian did not settle this once and for all in the fourth century when he issued his Byzantine Imperial authoritative progressive standard text.

13:4 Behold, ye despisers, and wonder, and perish:

Some Greek manuscripts have, "Behold, ye despisers, *and look*, and wonder, and perish," completing the quotation from Habakkuk 1:5. This could be an attempt to harmonize Acts 13:41 to Habakkuk. Or, these words could easily have been lost due to like-ending error:

Hbk. idete, oi kataphrovetai *kai* [epiblepsate *kai*] thaumasate
 Behold, ye despisers *and* [look *and*] wonder....

The words in brackets could be omitted if a copyist's eye jumped from the first "kai" ("and") to the second. If he then thought that was the end of the phrase he had just written, he would continue with "thaumasate" ("wonder"). The manuscripts that

include "look and" are 76, 440, 1611, and 1895. Aleph, B, 221, 222, and 0142 omit the words along with the Latin Vulgate.

17:13 But when the Jews of Thessalonica had knowledge...they came thither also,
and stirred up the people.

After "and stirred up," the modern versions add "and troubled," using the same word found in 17:8. Modern scholarship says that this phrase dropped out of the text due to the like-ending error (Metzger 1971, 454):

MV: kakei saleuovtes [kai tarassovtes] tous oxlos.
thither also and stirred up [and troubled] the people.

As you can see, it would be possible for a copyist to go from the "-ouvtes" of "saleuovtes" ("stirred up") to the "-ouvtes" of "tarassovtes" ("troubled") and leave out "kai tarassovtes." Upholding this addition and the modern versions are Aleph, Codex B, D, 76, 1611, and some other Greeks along with most of the Latin manuscripts, the Syriac versions, and the Egyptian translations. Agreeing to omit the phrase with the King James are Papyrus 45, 221, 222, 440, 1895, and 0142, and most other Greek manuscripts.

19:37 For ye have brought hither these men, which are neither robbers of churches,
nor yet blasphemers of your goddess.

Instead of "goddess" the Greek text underlying the modern versions has "god." Since the deity in question is a female, "god" must be the "harder" wording. The problem came about because a masculine god in Greek is "ΘΕΟV" and a female goddess is "ΘΕΑV." When the word is abbreviated, both would be "ΘV."

Supporting the King James, we have Codex D, 440, 1611, the Latin versions, and the Syriac Peshitta. For the erroneous "god" there are Aleph, B and allies, 221, 222, 76, 1895, 0142, and many other Greek manuscripts.

20:7-8 And upon the first day of the week, when *the disciples* came together to
break bread...And there were many lights in the upper chamber,
where *they were* gathered together.

For "the disciples," the modern versions substitute "*we*," with the support of Aleph, B, 1611, some other Greeks, and the Latin Vulgate. The King James is upheld by 76, 221, 222, 440, 0142, and L479.

In the next verse, the modern versions, with much more support, say that "*we were gathered together*," to accord with the change made in verse seven. The King James finds support from L479, Greek manuscript 1, and one Egyptian version. Aleph, B, and allies, and 76, 221, 222, 440, 1895, 0142, and 1611, followed by many others, agree with the modern versions.

20:28 to feed the *church of God*, which he hath purchased with his own blood.

Many Greek manuscripts alter "church of God" to "church of the *Lord and God*" or "church of the *Lord God*." Since this verse refers unmistakably to Jesus as God manifest in the flesh, some copyists, perhaps uneasy with the meaning, substituted "Lord" for "God" (Papyrus 74, Codex D, Lucifer, gigas, and others). Others might have wanted to make the verse more emphatic by adding "Lord."

The modern versions agree with the King James here only because Aleph and B have "God," along with 221, 1611, and 0142, the Latin Vulgate, and the Syriac versions. Ignatius, writing to the Ephesians in the first century, mentions the "blood of God" (Ephesians 1), a term used also by Tertullian and Clement of Alexandria.

For "church of the Lord and God," we have 222, 76, 440, L479, 1895, L604 and many others.

21:2 For they had *seen before* with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.

For "seen before," many Greek manuscripts have "*seen*." For the King James (and the modern versions) we have Aleph, B, D, 440, 1611, L479 and others. The manuscripts 221, 222, 76, 1895, L604, 0142, and the Latin Vulgate have "*seen*."

23:9 We find no evil in this man: but if a spirit or an angel hath spoken to him, *let us not fight against God*.

The modern versions, supported by Papyrus 74, Aleph, B, some other Greek manuscripts, and the Latin and Syriac versions, omit "let us not fight against God." Manuscript 1611, which agrees with the modern versions two other times in this verse, has the disputed words, as does 76, 221, 222, 440, 1895, L604, and 0142. (The commentary of 1895, from Chrysostom in this place, concurs with the modern versions.)

Supposedly, copyists added the words to provide "balance" to the end of the sentence, as without them we have, "but if a spirit or an angel hath spoken to him.," which might sound incomplete. However, the words were probably omitted by error, or to cast doubt on whether or not Paul's experience was from God.

24:6-8 *and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee:*

Some Greek manuscripts and the modern versions eliminate these words. If simple error is not a satisfactory reason, they might have been removed because this account, with the words "and with great violence," does not accord with that of 23:12-35, that has no mention of force.

The King James finds support from 76, 440, 0142, and 1611 (also 221c) as well as many other Greek manuscripts, some Latin Vulgate witnesses and the Syriac Peshitta. Omitting the words are Papyrus 74, Aleph, Codex B and their allies, along with 221, 222, 1895, with other Greeks, some Latins (including Fuldensis), and the Egyptian versions. (In the commentary of 1895, again from Chrysostom, the verses as found in the King James are commented upon.) According to modern scholarship this is a "Western" addition, whatever that is supposed to mean.

28:29 *And when he had said these words, the Jews departed, and had great reasoning among themselves.*

Here is another "Western" addition that somehow worked itself into all other manuscripts except for those favored by modern scholarship. The modern versions excise these words on the authority of Papyrus 74, Aleph, Codex B, and allies, one Old Latin manuscript, some Vulgates (including Fuldensis), the Syriac Peshitta and the Egyptian versions. The words are found in the Old Latin, other Vulgates, all other Greek manuscripts, and one Syriac version.

The verse could have been omitted by error, but was probably edited out because Acts 28:25 already mentions the Jews' departure. This second mention seemed unnecessary to Egyptian copyists.

Romans

1:16 For I am not ashamed of the gospel *of Christ*: for it is the power of God unto salvation to every one that believeth;

The modern versions omit "of Christ," probably to avoid conflict with 1:1, where Paul says he was "separated unto the gospel of *God*." For the omission we have Papyrus 26 (written A.D. 600), Aleph, B, and their allies with a few others, the Latin, Syriac, and Egyptian versions. Of the manuscripts examined for this book, only 1611 upholds the omission; all others read correctly.

13:9 Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,
Thou shalt not bear false witness, Thou shalt not covet;

Some Greek manuscripts (along with the modern versions), leave out "Thou shalt not bear false witness." The added words in the King James are supposed to be a harmonization to the Septuagint text of Deuteronomy 5:19-21, which reads in the same

sequence. Exodus 20:13-16, a parallel to Deuteronomy, has the sequence "adultery ...steal...kill...false witness." Curiously, those manuscripts that supposedly harmonized to the Septuagint forgot to add "against thy neighbor," found in both Exodus and Deuteronomy between "Thou shalt not bear false witness," and "Thou shalt not covet."

A look at the Greek shows what happened:

KJ: ou phoveuseis ou klepseis [ou pseudomarturnseis]
 kill.....steal.....[bear false witness]

A simple error of like-ending omission led to the dropping of "ou pseudomarturnseis," when a copyist went from the "-seis" of "klepseis" to that of "pseudomarturnseis," and omitted the words between.

In accordance with the King James we have Aleph, 221, 440, 0142, and 1611, some Old Latins, some Vulgates (including Harlieanus), one Syriac and one Egyptian version. Omitting the words are Papyrus 46 (copied A.D. 200), Codex B, 76, 222, L604, some Latins, one Syriac, and one Egyptian version.

14:6 He that regardeth the day, regardeth it unto the Lord; *and he that regardeth not the day, to the Lord, he doth not regard it.*

"And he that regardeth not the day, to the Lord, he doth not regard it," finds no place in the modern versions, on the authority of Aleph, B, some eight allies, and the Latin versions. According to modern scholarship, this is a "typical Byzantine gloss" added to make the first part of the verse balance with the second part, which has "He that eateth, eateth to the Lord,...and he that eateth not, to the Lord he eateth not" (Metzger 1971, 531). A glance at the Greek tells the true story:

KJ: kurio *phrovei* [kai o me phrovov ten emeran kurio *phrovei*]
 to the Lord *regardeth* [and he that regardeth not the day, to the Lord
 regardeth]

A careless copyist jumped from the first "phrovei" ("regardeth") to the second, and left out the words "kai o me phrovov ten emeran kurio phrovei." Instead of a "typical Byzantine gloss," this is a typical Alexandrian like-ending error.

15:7 Wherefore receive ye one another, as Christ also *received us* to the glory of God.

Some Greek witnesses, along with the modern versions, change "received *us*" to "received *you*." The difference involves one similar sounding letter. If not a simple error, the change could have been made to harmonize with "grant you" in verse five and "ye

may...glorify God" in verse six.

For the King James we have Codex B, 0142 and 221 of the Greek manuscripts used in this study, some Old Latin copies, and one Egyptian version. For "you" the witnesses are Aleph and some allies, 76, 440, 1611, L604, and 222, with the Latin Vulgate, Syriac, and one Egyptian version.

15:8 Now I say that *Jesus Christ* was a minister of the circumcision

For "Jesus Christ" many Greek manuscripts give "*Christ Jesus*"; the modern versions have "Christ." In accord with the King James we have 440, 1611, and the Latin Vulgate Harlieanus. "Christ Jesus" finds support from 76, 221, 222, 0142, L604, and other Latin Vulgates. Aleph, B, and allies have "Christ."

1 Corinthians

2:4 And my speech and my preaching was not *with enticing words of man's wisdom*, but in demonstration of the Spirit and of power.

A few manuscripts exhibit confusion about the phrase "with enticing words of man's wisdom." The modern versions omit "*man's*" on the strength of Aleph, B, a few allies, and some Latin Vulgates. Papyrus 46 excises "*man's*" and "*words*." Manuscript 1611 changes the phrase to "with enticing wisdom, to men, words." A look at the Greek shows the reason for the confusion:

KJ: en peithois anthropines sophias logois
 ?: en peithois anthropinois sophias logois
 1611: en peithois sophias anthropinois logois
 P46: en peithois sophias
 MV: en peithois sophias logois

The first alteration was made from "anthropines" ("of man's") to "anthropinois" ("to men"), probably by mistake. This allowed a later copyist to drop "anthropinois" by the familiar like-ending error, which gives us the modern version rendering. The variation in word order given in 1611 that moved "anthropinois" to before "logois" ("words") allowed "logois" to drop out. The two omissions were combined in Papyrus 46 to give us its wording.

Papyrus 46's variant (A.D. 200), shows that these changes happened very early. But its witness as well as the witness of Aleph and Codex B are clearly secondary and fit the pattern of extreme carelessness found in their texts.

Of the manuscripts examined here, 76, 222, 221, and 0142, along with the Latin

Vulgate Harlieanus concur exactly with the King James. Manuscript 440 makes a slight grammatical change to "enticing," but otherwise also agrees.

3:1 And I, brethren, could not *speak unto you*

Many Greek manuscripts alter the word order of "speak unto you," to "unto you speak." In favor of the King James (and the modern versions), we have Aleph, Codex B, 221, and 0142; the change in word order is condoned by 76, 440, 222, 1611, L604, and the Latin Vulgate.

6:10 *Nor thieves, nor covetous, nor drunkards*

Instead of "nor thieves, nor covetous," many Greek manuscripts have "nor covetous, nor thieves." The change happened when a phrase was accidentally lost due to the like-ending error and inserted in the wrong location. Agreeing with the King James and modern versions are Papyrus 46, Aleph, B, 221, 0142* and the Latin Vulgate. In opposition are 76, 440, 222, L604, and 1611.

6:20 For ye are bought with a price: therefore glorify God in your body, *and in your spirit, which are God's.*

The words "and in your spirit, which are God's," finds no place in the modern versions. This addition, according to modern scholarship is a "gloss." But since "it is not needed for the argument," (Metzger 1971, 553), the omission of the words in Papyrus 46, Aleph, B, and allies shows that they were eliminated as unnecessary. Another reason for omission could be because the phrase "which are God's" applies to both body and spirit. Perhaps some copyists could not see how a fleshly body could be of God.

The manuscripts 221 and 0142, which supported both the King James and the modern versions in the previous two examples, now ignore the modern versions in accordance with 76, 440, 222, L604, and 1611.

9:20 And unto the Jews I became as a Jew,...to them that are under the law, as under the law, as without law

The modern versions add "though I am not under the law" to this verse. It then reads as: "to them that are under the law, *though I am not under the law*, as under the law, as without law."

The added words are found in Aleph, B, and their allies, in 1611 (only because 1611 is a close witness to the Syriac Harclean version which also contains the phrase), a few other Greeks, in the Latin versions, and the Egyptian translations. All other Greeks and the Syriac Peshitta omit them.

*.Also, L585.

If these words were found in trustworthy manuscripts, they could be considered as authentic but omitted by the error of like-ending:

MV: tois upo nomon os upo *nomon* [me on autos upo *nomon*]

to them that are under the *law* [though I am not under the *law*]

As you can see, the added phrase fits the like-ending profile.

10:30 *For* if I by grace be a partaker,

Many Greek manuscripts omit "for," and have, simply, "*If* I by grace be a partaker." The King James finds support from 76, Papyrus 46, and the Latin Vulgate Harlieanus. Aleph, B, 221, 222, 440, 0142, L604, and 1611, along with most other Latin Vulgates and the Syriac Peshitta omit the word.

11:27 Wherefore whosoever shall eat *this* bread, and drink this cup of the Lord,
unworthily, shall be guilty of the body and *blood* of the Lord.

There are a number of changes in this verse. First, the modern versions omit "this" due to the ever-present error of like-ending ("arton touton," "bread, this"). Next some manuscripts, including Aleph, add "of the Lord" after "unworthily." Finally, many manuscripts (and the modern versions) add "the" before "blood," giving "of the body and *the* blood of the Lord." A short table shows these variations clearly:

Variation Number

1. KJ: 76, 221, 222, 0142, L479, some Vulgates, one Egyptian.
MV: Papyrus 46, Aleph, B, 440, 1611, some Vulgates (including Fuldensis and Harlieanus), one Syriac version, one Egyptian.
2. KJ and MV: Papyrus 46, B, 76, 222, 440, 0142, L479, Latin Vulgate, Syriac Peshitta.
Other: Aleph, 221, 1611, one Syriac version.
3. KJ: L479.
MV: Papyrus 46, Aleph, B, 76, 221, 222, 440, 0142, 1611.
(the Latin and Syriac versions cannot differentiate between "blood" and "the blood")

The first variation is a mere error of omission by like-ending. Papyrus 46, Aleph and B are joined by 440, 1611 (following the Syriac Harclean) and some of the Vulgates, but are opposed by 76, 221, 222, 0142, and L479.

In the second example, we see that the King James and modern versions agree, supported by Papyrus 46, Aleph, B, 76, 222, 440, 0142, and L479. Manuscript 221 switches sides to go with the Syriac Harclean and 1611. The extra "of the Lord," could have fallen out by mistake, but more likely was added for emphasis.

For the third example, only L479 agrees with the King James. The extra "the" could have dropped out by mistake, or have been added for emphasis.

13:3 And though I bestow all my goods to feed the poor, and though I give my
body *to be burned*

Papyrus 46, Aleph, B, four other Greek copies, the Egyptian versions, and the modern Greek text replace "to be burned" with "*that I should glory*." Modern versions do not agree.

If the evidence were the other way, with the King James having "glory" and Aleph, B, and allies having "to be burned," we might be told that the King James had harmonized this word to that used by Paul on at least 35 other occasions. In other words, "glory" is used often; "to be burned" is used only here and in Hebrews 12:18 by Paul.

Other than the scant support for "that I should glory" given above, the early Christian writers Clement, Origen, and Jerome (following Origen) also agree with the modern Greek. Against these we have in support of the King James, 76, 440, 221, 222, (0142, L604, and 1611 have minor grammatical differences), and all other known Greeks. Among ancient versions, the Old Latin, the Latin Vulgate, and all Syriac versions agree with the King James. They are joined by the Christian writers Tertullian, Cyprian, Origen (he supports both sides), Chrysostom, and many others. Here, again, is an indication of the deliberate editing to be found in the text of Aleph, B, and allies.

2 Corinthians

1:6 And whether we be afflicted, it is for your consolation *and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast,....*

There are two main variations from the King James in the order of words for this verse:

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- 1.: salvation which is effectual in the enduring of the same sufferings which we also suffer: and our hope for you is steadfast, whether we be comforted, for your consolation and salvation. 76, 440, 221, 222 (1611, L604, 0142).
 - 2.: salvation, whether we be comforted, for your consolation, which is effectual in the enduring of the same sufferings which we also suffer. And our hope of you is steadfast. MV: Aleph and seven others; Vulgate.
-

A look at the Greek shows these variations:

- KJ: parakleseos kai soterias tes energoumenes en upomone ton auton pathematon
on kai emeis pasxomen [*eite parakaloumetha uper tes emon parakleseos
kai soterias*] [*kai e elpis emon bebaia uper emon*].
- 1: parakleseos kai soterias tes energoumenes en upomone ton auton pathematon
on kai emeis pasxomen [*kai e elpis emon bebaia uper emon*] [*eite
parakaloumetha uper tes umon parakleseos kai soterias*].
- 2: parakleseos kai soterias [*eite parakaloumetha uper tes emon parakleseos*] tes ener
goumenes en upomone ton auton pathematon on kai emeis pasxomen
[*kai e elpis emon bebaia uper emon*].

Other than the loss of the second "kai soterias" ("and salvation"), found in the modern versions, the real differences between these three wordings comes from the placement of the two phrases in brackets. In change number one, the two phrases have been exchanged. Change two moves one phrase to a place nearer to the front of the verse.

Modern scholarship asserts that change two is the original. A copyist's eye went from the first "parakleseos" to the second, omitting the phrase "kai soterias [*eite...parakleseos*]" by like-ending error. He noted his error, however, and added the words into the margin.

The next copyist took the marginal note and inserted it into the text, but at the end of the phrase "[*kai e elpis...emon*]." Then he moved "kai soterias" to the end of the verse to make sense of the words.

Finally, another copyist added "kai soterias" to the beginning of the verse after the first "parakleseos," giving us change number one, found in most Greek manuscripts.

This scenario is marred, however, by the known tendency for Aleph, B, and allies to continually tamper with the order of words as found in the more accurate King James copies. Codex B, in this case, exhibits even further corruption as it has dropped the words from "parakleseos" to "parakleseos" (as found in change two), and attached them to the end of the verse. Papyrus 46 jumps from "sufferings" in verse six (of the modern version wording) to "sufferings" in verse seven, and drops the between words by like-ending error.

If we take the King James wording as original, we can easily account for the absence of the second "kai soterias." A copyist made a jump from the "kai" of "*kai soterias*" to the "kai" of "[*kai e elpis...emon*]", dropping "kai soterias" by like-ending error. Then, a copyist moved the phrase "[*eite parakaloumetha...parakleseos*]" to its position in the modern version choice, to improve the sense of the verse.

The KJ wording can also give us that of change one. If a copyist added "kai" before the "[*eite...soterias*]" phrase in the interest of better understanding, another copyist could omit the "[*eite...soterias*]" phrase by making a like-ending omission from "*kai [eite...soterias]*" to the "kai" of "[*kai e elpis...emon*]. Noticing the mistake, the copyist then attached the words to the end of the verse to give change one. This scenario is

plausible but is hurt because no known Greek manuscript agrees with the order of words found in the King James. However, manuscript 1611 does add the word for "but" after "eite," which shows that changes were made there. It also drops the second "kai soterias" with the modern versions, but does not follow them in word order.

2:17 For we are not as *many*, which corrupt the word of God.

Some Greek witnesses change "many" to "the rest." For the change we have Papyrus 46, 222, 1611, L604, and the Syriac versions. In support of the King James (and the modern versions) are Aleph, Codex B, 76, 221, 440, 0142*, most of the Latin copies, and the Egyptian versions.

5:3 if so be that *being clothed* we shall not be found naked.

The modern Greek text changes "being clothed" to "being *unclothed*," on the authority of one Greek manuscript, three Old Latin witnesses (one as a correction only), and the Christian writer Tertullian. The verse then is, "if so be that being unclothed, we shall not be found naked," a somewhat nebulous wording. This vagueness means that it is the correct wording for internal reasons as all other witnesses changed the true text to the "banal" meaning found in the King James (Metzger 1971, 579-580).

Papyrus 46, Aleph, B, allies, all other known Greek copies (except for two with a third wording), and all other versions uphold the King James. It's a one letter difference.

Galatians

3:1 O foolish Galatians, who hath bewitched you, *that ye should not obey the truth*, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

The modern versions, following their usual authorities, excise "that ye should not obey the truth." Modern scholarship insists that all other witnesses have taken the same words from Galatians 5:7 and inserted them here. Why Paul could not have used the same words in two different places, under different circumstances, is not explained.

For the modern versions we have Aleph, Codex B, nine others, some of the Latin Vulgates (including Fuldensis), the Syriac Peshitta, and the Egyptian versions. Keeping the words with the King James are all other Greek manuscripts, some Vulgates (including Harlieanus), and one Syriac version.

*.Also, L585.

Ephesians

1:18 the eyes of your *understanding* being enlightened; that ye may know what is the hope of his calling

Most Greek manuscripts, followed by the modern versions, substitute "heart" for "understanding," giving, "the eyes of your *heart* being enlightened." The change from "understanding" to "heart" could have been made by sheer error, as Paul uses "heart" many times in his writings, but "understanding" few. Of the manuscripts used here, only 76* supports the King James. All other known Greek witnesses, the Latin Vulgate, and the Syriac Peshitta have "heart."

2:17 and came and preached peace to you which were afar off, and to them that were nigh.

The modern versions add "peace" a second time to say, "and came and preached peace to you which were afar off, and *peace* to them that were nigh." If the King James had this addition, and not Aleph, B, and allies, we would probably read that "peace" was added to "balance" or "intensify" Paul's words, and so would be spurious. The same argument can be used against the modern versions, supported by Papyrus 46, Aleph, 11 other Greek manuscripts, the Latin versions, the Egyptians, and Cyprian. The correct King James has the support of all other Greek manuscripts, the Syriac Peshitta and Harclean, and the early heretic Marcion.

3:9 and to make all men see what is the *fellowship* of the mystery, which from the beginning of the world hath been hid in God

For "fellowship," most Greek manuscripts substitute "dispensation," which means "management, oversight, stewardship." This word is found in 3:2: "if ye have heard of the dispensation of the grace of God which is given me to you-ward." One possible reason for the confusion between "the fellowship," and "the dispensation," can be found in the Greek: "fellowship" is "ee keenonia"; "dispensation" is "ee eekonomia."

Whatever the reason for the difference, none of the Greek witnesses used in this study concur with the King James. The Greek manuscripts 1522 and 489 apparently do so; all other known witnesses and versions have "dispensation."

4:6 one God and Father, of all, who is above all, and through all, and in *you* all.

Many Greek manuscripts have "and in *us* all." The modern versions omit the word on the strength of Papyrus 46, Aleph, B, and allies and perhaps twelve other Greeks

*.Also, L585

and the Egyptian versions. The difference between "you" and "us" concerns one similar sounding letter.

The King James finds support from 76 and 221. "Us" is found in 222, 440, 0142, and 1611, as well as most Latins (including Harlieanus and Fuldensis), and the Syriac versions. The omission by the supporters of the modern versions is a simple error common in those copies.

4:32 and be ye kind one to another, tender-hearted, forgiving one another, even as
God for Christ's sake hath forgiven *you*.

Again, many Greek manuscripts have "us" for "you." The modern versions agree this time with the King James on the authority of Papyrus 46, Aleph, 221, the Old Latin, some of the Vulgates, and the Egyptian versions. "Us" is found in 76, 440, 1611, 222, and 0142, some Latin Vulgates, the Syriac versions, and some copies of the Egyptian translations.

Phillipians

4:3 And I entreat thee also, true yokefellow

Most Greek manuscripts have the word for "truly; even so," in place of "and," the difference being one letter. Manuscript 0142 supports the King James. Manuscripts 76, 221, 222, 1611, 440, and the modern Greek allies and the versions have "truly."

Colossians

1:6 which is come unto you, as it is in all the world; and *bringing forth fruit*, as it
doth also in you

Some Greek manuscripts, including modern scholarship's favorites, insert "*and growth*" after "and bringing forth fruit." This agrees with the same sequence of words in 1:10.

The added phrase fits the like-ending omission profile: "kai esti karpophoroumenon + [kai auEanomenon]." A jump could have been made from the "-menon" of "karpophoroumenon" ("fruit") to that of "auEanomenon" with the copyist continuing on with the next word, leaving out "kai auEanomenon." Or, the words could have been added here to bring this verse in harmony with 1:10.

Manuscripts 221, 222, L604, and 0142, and the Syriac Peshitta omit with the King James. The added words are upheld by Papyrus 46, Aleph, B, 76, 440, and 1611, with the Latin Vulgate.

1:14 in whom we have *redemption through his blood*, even the forgiveness of sins:

Some manuscripts and the modern versions omit "through his blood." This is a supposed addition made to harmonize 1:14 with Ephesians 1:7 where the same words appear. Because there is no law that says Paul cannot repeat himself in a letter to a different destination, it could also be an erroneous omission.

The King James finds support from 76, 221, and 1611, some Latin Vulgates, one Syriac version, and the early Christian writer Irenaeus. Manuscripts 222, 440, and 0142, Aleph and Codex B, and some Latin Vulgates omit the words.

1:24 who now rejoice in *my sufferings* for you,

Many Greek manuscripts leave out "my" and have "who now rejoice in *sufferings* for you." Supporting the King James are 76, 440, and 1611, along with some of the Vulgate manuscripts and one Syriac version. Leaving out the "my," probably from simple error, are 221, 222, L604, 0142, Aleph, and B, the modern Greek text, and many others. Curiously, some modern translations disagree with their own Greek text and concur with the King James.

3:20 Children, obey your parents in all things: for this is well pleasing *unto the Lord*.

"Unto the Lord" is changed in many manuscripts and the modern Greek text to "*in the Lord*." For the King James we have 76, 221, 440, and 0142 along with some Old Latins and Vulgates. Opposing are 222, L604, and 1611, along with Aleph, B, and allies. Again, some modern versions agree with the King James against their own text.

1 Thessalonians

4:8 He therefore that despiseth, despiseth not man, but God, who hath also given *unto us* his holy Spirit.

The modern versions change "us" to "you," and read as "who hath also given *unto you* his holy Spirit." The change involves two letters of similar sound. Upholding the King James are manuscript 1611, the Old Latin, some Vulgates (including Harlieanus), and one Syriac version. Opposing are all other Greeks used here, Aleph, B, and most Vulgates.

4:13 But *I would not* have you to be ignorant, brethren, concerning them which are asleep

Some Greek manuscripts change "I would not" into "*we would not*." Those that do include 222, and 440, followed by the modern Greek text, Aleph and B, and some of the Latins. In accordance with the King James are 76, 221, 0142, 1611, and L846 along with other Latins and the Syriac versions.

1 Timothy

5:4 for that is *good and* acceptable before the Lord.

The modern versions, supported by Aleph, B, and many Greek manuscripts omit "good and" from this verse. The words supposedly have been added from 2:3. They are omitted here by Aleph, B, 76, 221, 222, and 1611 and the Latin Vulgate but are found in 440 and 0142 along with one Egyptian version and part of another.

6:5 perverse disputings of men of corrupt minds, and destitute of the truth,
supposing that gain is godliness: *from such withdraw thyself.*

The modern versions excise "from such withdraw thyself." Agreeing to keep the words with the King James are 76, 221, 222, 440, 1611, 0142, L604, all other Greek manuscripts (except for 12), the Old Latin, some Vulgate copies, the Syriac versions, and the Christian writers Irenaeus and Cyprian. Omitting the words are Aleph, (Codex B is missing), the usual allies, one Old Latin manuscript, the Latin Vulgate, the Egyptian versions, and Origen.

The words were probably removed for stylistic reasons, as without them, the text reads, "supposing that gain is godliness: But godliness with contentment is great gain." This word order appealed to the editors responsible for Aleph and allies.

Hebrews

1:8 But unto the Son he saith, *Thy throne, O God*, is for ever and ever: a sceptre of righteousness is the sceptre of *thy kingdom*.

In what is undeniably a deliberate corruption, Papyrus 46, Aleph, and Codex B change the Greek of this verse to mean: "*God is thy throne* (or, Thy throne is God) for ever and ever, and the scepter of righteousness is the scepter of *his [i.e. God's] kingdom*" (Metzger 1971, 663). This changes a definite reference to the divinity of Jesus into a wording favored by such heretical groups as the Jehovah Witnesses (see their *New World Translation*). Apparently, the editors of *Nestle's 26* were so embarrassed by this wording of their "best" witnesses that they did not mention this variation in their notes.

2:7 Thou madest him a little lower than the angels; thou crownest him with glory
and honour, *and didst set him over the works of thy hands.*

Some manuscripts and the modern versions omit "and didst set him over the works of thy hands." The words are presumedly a harmonization to the same quotation in Psalms 8:7. Conversely, the words could have been dropped by error.

Aleph, some of its allies, 440, 1611, L604, and L479, the Latin Vulgate, the Old Latin, both Syriac versions, and the Egyptian translations agree to keep these words. They are missing in Papyrus 46, Codex B, 76, 221, 222, and 0142 and one known Vulgate manuscript. If a copyist accidentally changed "thy hands" to "his hands," following the preceding phrase, the words could be omitted easily by like-ending error.

8:11 and they shall not teach every man his *neighbor*

For "neighbor," many Greek manuscripts substitute "fellow citizen." The quotation comes from Jeremiah 31:34, where "neighbor" is found in most Septuagint manuscripts, but the Septuagint text of Aleph and Codex B has "fellow citizen."

The King James finds support from 76, 0142c (this manuscript has been corrected and now agrees with the King James), L604, some other Greek copies, some Old Latins, the Latin Vulgate, and the margin of one Syriac version. The modern versions are upheld by Papyrus 46, Codex B and their allies, 221, 222, 440, 1611, many others, some Old Latins, and the Syriac and Egyptian translations.

9:1 Then verily the first *covenant* had also ordinances of divine service

The Greek word translated here as "covenant," is the same word that usually represents "tabernacle." For this reason, the King James gives "covenant" in italics. The modern versions also include the word, without italics.

"Tabernacle" is the wording of Stephen's Greek text and is agreed to by manuscripts 76, 222, 440, 0142, L604, and L479, some Vulgates and one Egyptian manuscript. The modern Greek omits the word, with Aleph, B, 221, 1611, and most Latin Vulgates.

9:28 and unto them that look for him shall he appear the second time without sin
unto salvation.

Manuscript 1611 along with five others, one Old Latin, some Vulgates, and the Syriac Harclean adds "by faith" to the end of the verse giving, "appear the second time without sin unto salvation *by faith*."

10:38 Now the just shall live by faith:

The modern versions add "my" to this phrase, giving "Now *my* just shall live by faith:." They are opposed by the King James, by Papyrus 13 (third century), and all but six Greek manuscripts which, supposedly, have harmonized here to Romans 1:17 and Galatians 3:11.

But in the Septuagint, at Habakkuk 2:4, we find some manuscripts add "my" as done here, while others add it to "faith," giving "Now the just shall live by *my* faith:." The same confusion exists in the manuscripts favored by modern scholarship; Papyrus 46, Aleph, and a few others have "my just," while some allies have "my faith."

If this addition were part of the King James text but missing in Aleph and B we would be told that (1) the variation in where to place the word shows that it is an unauthorized addition, and (2) it is an obvious harmonization to the Septuagint text in

Habakkuk. Since we know that Aleph and allies do much harmonization to the Septuagint in Hebrews (see pages 91-92), we can agree with (1) and (2) and dismiss this addition as another sign of corruption found in modern scholarship's favored witnesses.

11:11 Through faith also *Sara* herself received strength to conceive seed, and *was delivered of a child* when she was past age,

There is some confusion with this verse among the manuscripts. The Greek for "received strength to conceive seed," is used, traditionally, for the man instead of the woman (Metzger 1971, 672). Consequently, the modern Greek text adds "*barren*" after "*Sara*," and removes "*was delivered of a child*," to make "*Abraham*" (from a previous verse) the one that received the power to conceive seed. This eliminates the difficulty.

Agreeing with the modern Greek for the first change are Papyrus 46, two other Greek manuscripts, and the Latin versions. Some other witnesses have "*Sara barren being*" including 1611 and 76, and the Syriac Peshitta. The King James has the support of 221, 222, 440, L604, and 0142, along with Aleph and Papyrus 13.

For the second change the modern Greek is upheld by Papyrus 13 and 46, Aleph and allies, most of the Latin versions and the Egyptian translations. All other known Greek witnesses agree with the harder King James wording.

Some modern translations read exactly as the King James, except omit "*was delivered of a child*."

James

4:12 There is one *lawgiver*, who is able to save and to destroy:

Some Greek manuscripts add "and judge" to give "There is one lawgiver *and judge*...." The words could have fallen out of the text due to like-ending error:

4:12: eis estiv o nomothetes [kai krites]
 There is one lawgiver [and judge]

A jump made from the "-tes" of "*nomothetes*" ("lawgiver"), to the "-tes" of "*krites*" ("judge"), would have eliminated "*kai krites*." Or, the words could have been added by mistake or design due to the ending of verse 11: "...but if thou judge the law, thou art not a doer of the law, but *a judge*."

Supporting the addition of "and judge," are the modern versions, with Aleph and Codex B, their allies, 440, 0142, L604, and 1611, along with the Latin Vulgate, Syriac versions, and Egyptian translations. In accordance with the King James are the manuscripts 76, 221, 222, and 1895.

4:14 For what is your life? *It is* even a vapor

There is some confusion over the right wording of "It is even a vapor." The modern versions have "*You are* a vapor," supported by manuscripts 81 and 614 and the Syriac Harclean. Codex B has "*You are even* a vapor," with five other Greek witnesses; Aleph omits the entire phrase. The manuscripts 221, 222, 1895, L604, and 1611 have "*It shall be* even a vapor." The witnesses 76, 440, 0142 agree with the King James and, except for the omission of "even," are supported by the Latin Vulgate (including Harlieanus, Fuldensis, and Lat. 43).

The change from "It shall be" to "You are" is easily explained as a simple error. In Greek, "*estai*" represents "it shall be," and "*este*" stands for "you are." The endings of both words ("*-tai*" and "*-te*") sound identical.

The change from "It is" to "It *shall be*" could have been made by mistake, or to get away from the difficulty of saying that your life now is a vapor.

1 Peter

1:7 that the trial of your faith...might be found unto *praise and honour* and glory
at the appearing of Jesus Christ:

The modern versions have "*and glory and honour*," for "and honor and glory." They find support from Papyrus 72 (third century) and 74 (seventh century), Aleph, B, and allies, 1611, the Latin Vulgate, and the Syriac Harclean. Some copies have "*and honour and unto glory*"; 222 and 1895 agree with this. The King James is upheld by 76, 440, 221, and 0142.

3:18 For Christ also hath once suffered for sins, the just for the unjust, that he
might bring *us* to God

Many manuscripts and the modern versions say, "that he might bring *you* to God," a change involving one similar sounding letter. It is probably a simple mistake. Or, the change could have been made because verses 14, 15, 16, and 17 have "you" as the subject.

The manuscripts 221, 1895, L604, and 0142, along with the Latin Vulgate (including Fuldensis and Lat. 43), and the early Christian writer Cyprian support the King James. Papyrus 72, Codex B, (Aleph omits the word), 76, 222, 440, and 1611, the Vulgate Harlieanus, and the Syriac versions have "you".

4:3 For the time past of our life may suffice *us* to have wrought the will of the
Gentiles

Some Greek manuscripts change "us" to "*you*," under the same circumstances as the previous example. Again, the change comes from one similar sounding letter.

Agreeing with the King James are the manuscripts 76, 221, 222, and 0142. The witnesses 440 and L604 have "you"; 1611 and 1895 omit the word to avoid difficulty over which is correct. 1611 and 1895 are followed by the modern versions because Papyrus

72, Codex B, and allies, supported by the Latin and Syriac versions, also omit for the same reason.

1 John

1:4 And these things write we unto you, that *your* joy might be full.

For "your joy" some Greek witnesses have "*our* joy." Again, the change involves one similar sounding letter. Supporting "our joy" is Stephen's Greek text of 1550, the modern Greek text followed by Aleph, B, 440, L604, some Latin Vulgates (including Harlieanus and Fuldensis), the Syriac Peshitta, and one Egyptian translation. The King James' "your joy," is upheld by 76, 221, 222, 0142, 1611, 1895, and L909, the Vulgate manuscript Lat. 43, the Syriac Harclean, and one Egyptian translation. Other than by simple mistake, the change could have been made to accord with the last part of verse 3: "and truly *our* fellowship is with the Father, and with his son Jesus Christ."

2:23 Whomsoever denieth the Son, the same hath not the Father: *[but] he that acknowledgeth the Son hath the Father also.*

The words given in bold print are missing in many Greek copies and in most editions of the King James Greek text. The translators added them to the King James (in italics because of uncertain authenticity) because they were found in the Latin Vulgate. This is another case of omission by like-ending:

KJ: oude *ton patera exei* [o omologon ton uion kai *ton patera exei*]
neither *the father he hath* [he that acknowledgeth the son, also *the Father he hath.*]

The words are found in Aleph, B, their allies, (so are in the modern versions), 1611, other Greek manuscripts*, the Latin Vulgate (including Fuldensis and Lat. 43), the Syriac versions, and the Egyptian translations. Manuscripts 76, 221, 222, 440, L604, 1895, and 0142, the Latin Vulgate Harlieanus, and one Egyptian manuscript omit them.

5:7-8 For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.*

The words in bold print find no place in the modern versions. This is probably the most detested verse of the New Testament; modern commentaries that ignore other grave omissions in their text, always find a page or two to tell why these words are spurious. The main reasons given are:

*.Including L585.

1. The words are found in the text of just four “late” Greek manuscripts and are probably inserted from a late revision of the Latin Vulgate.
2. The words are not quoted by any Greek writer, who surely would have used them in the heretical Sabellian and Arian controversies.
3. No ancient version has the words except for later copies of the Old Latin.
4. If these words were in the original, no good reason can be found for their omission, but they could have been added as a “gloss” taking the “Spirit, and the water, and the blood” as symbols of the Trinity.
5. The addition of the words destroy the continuity of John’s thought.

Modern scholars who support the King James as “closest to the originals” do not believe that these words are authentic. Neither did John Burgon and Dr. Frederick Scrivener, nineteenth century scholars who fought vigorously against the theories of Westcott and Hort.

(1) The first reason (insignificant support) given in opposition to the authenticity of these words is incomprehensible. Modern scholarship continually disregards overwhelming evidence against their chosen wordings. See, for example, James 4:14, where the modern Greek text rests on manuscript 81 (eleventh century) and 614 (thirteenth century), and the Syriac Harclean version of the sixth century. Also, 2 Corinthians 5:3, where the witness of Greek manuscript D (sixth century), three Old Latin copies and one Christian writer is accepted as correct in opposition to every other known witness.

However, it is true that few known Greek manuscripts contain these words. They are found exactly as in the King James Greek in 2318 (eighteenth century), 918 (sixteenth century), and in the margin of 88, 429, and 636 (also 221 as 221c). Two other manuscripts, 61 (sixteenth century) and 629 (fourteenth century) have the words in their text but omit the article (“the”) from before “Father,” “Word,” and “Holy Spirit,” in the Greek. Latin has no article, which is why it is argued that the words in these copies were inserted from the Latin.

(2a) It is true, also, that no known direct quotation from a Greek writer contains these words. But this is of little importance when it is also true that the earliest Greek quotation about the woman in adultery episode comes from a twelfth century writer,

despite the existence of this incident in over 90% of Greek manuscripts including the fifth century Codex D.

But a Greek Synopsis of Holy Scripture about 1 John (fourth or fifth century), does say, "The apostle here teaches the unity of the Son with the Father." (Travis [1785] 1974, 103.) A dialogue in Greek supposedly between Arius and Athanasius gives us, "Is not the Baptism where we receive remission of sins, given in the name of the Father, the Son, and the Holy Ghost? And St. John says, 'and these three are one.'" (Travis [1785] 1974, 101.)* Only 1 John 5:7-8 clearly states this unity.

Early Latin writers recognized the woman in adultery episode and this is where much testimony for 1 John 5:7-8 also exists. Cyprian, (third century), gives the earliest reference: "Our Lord says, I, and my Father, are one. And again it is written, of the Father, Son, and Holy Spirit, and these three are one."

The fourth century Latin writer Idatius Clarus** says: "The evangelist John says in his Epistle, There are three that give testimony in heaven, Father, Word, and Spirit, and in Christ Jesus they are one."

Priscillian, a heretic who died in the fourth century said: "Even as John has said: There are three that give testimony on earth; water, flesh, and blood, and these three in one are. And there are three that give testimony in heaven, Father, Word, and Spirit, and these three are one in Christ Jesus." He and the previous writer have made alterations to clarify the meaning.

In A.D. 484, a meeting was held in Carthage, in Northern Africa, to settle a dispute over the divinity of Jesus, which was opposed by the Arians. 1 John 5:7 was specifically quoted as evidence that Jesus was of the same divinity as God.

In the fifth century, the Latin writer Eucherius has, "We read in the Epistle of John, there are three that give testimony in heaven, Father, Word, and Holy Spirit; and there are three that give testimony on earth, Spirit, Water, and Blood." Victor Vitensis and Vigilius Tapsensis, of the same century, also quote from 1 John 5:7-8.

In the sixth century, Fulgentius has: "John the blessed apostle, he is given to say, There are three that give testimony in heaven, Father, Word, and Spirit: and they are three. Because this also, we should bless the martyr Cyprian, in [his] Epistle concerning the Unity of the Church, is confessed." Cassiodorus, a well-known sixth century Latin writer, also comments on the verse.

The eighth century English scholar Beda has a comment on this verse in at least one of his existing manuscripts (Ms. Ball 177). It states:

*.See also, Nolan 1815, page 250, note 180.

**These references, from Idatius Clarus to Cassiodorus (except for Priscillian and that of the African bishops), come from Nolan 1815, 291-292. Priscillian's quote is from Jenkins 1942, 43. The African bishops' testimony is found in Travis [1785] 1974, 44-46.

Because there are three that give testimony in heaven, Father, Word, and Holy Spirit, and they are three. The Father gave testimony of divinity when he said, 'This is my beloved son' [from Mat. 3:17]; the Son, himself, gave testimony when on the transfiguration mountain the power and appearance of divinity and immortal happiness was shown. The Holy Spirit gave [it] when upon baptism in the form of a dove it rested [on him], or when at the calling of the name of Christ he filled believing hearts. And these three are one, one clear substance and one essence of divinity. And there are three that give testimony on earth,... (Jenkins 1942, 42-5)

Beda's comments are sometimes from an older source. The words "in heaven....three that give testimony," have been omitted in some of his manuscripts due to the like-ending error.

There are variations in these quotations of 1 John 5:7 from the Old Latin, but nothing more than found in other verses.

(2b) That the Greek writers did not quote 1 John 5:7-8 against Sabellianism is no wonder. The Sabellians preached the strict unity of the Godhead. They insisted that the Father, Son, and Spirit were just three forms of the same Person (Brown 1984, 103). If "Son" is substituted for "Word" (as found in some Latin manuscripts), the phrase "There are three that bare record, the Father, the Son, and the Holy Ghost; and these three are one." gives approval to their belief.

The omission of "and these three are one," denies this verse to the Sabellians; this change, too, is found in Latin manuscripts. Sabellianism was a heresy in Rome under Bishops Zephyrinus (A.D. 198-217), and Callistus 1 (A.D. 217-222).

An earlier heresy was that of Praxeas, the fore-runner of Sabellianism, who insisted that God and the Son were the same (Brown, 100). 1 John 5:7 would fit his belief quite well, also. Praxeas imported this belief from Asia to Rome according to Tertullian (died A.D. 220) who opposed him (Tertullian 1961, 597).

Arius, the fourth century heretic, insisted that the Son was made of nothing, and that the Word was one of God's creatures. He could use the phrase "Father, Word, and Holy Ghost," to show that the Word was separate and not equal to the Son. The Arians could also interpret "These three are one," as "oneness in agreement," as they did with such verses as John 10:30 where Jesus says, "I and my Father are one." (Parker 1842-1844, 107, note f). Modern day Jehovah Witnesses do the same.

Eusebius, the fourth century Church historian, condemned the Arianism "the Son was made of nothing," but asserted that Jesus was a creature that had a substance from the Father. Therefore, Jesus was a "second substance," and the Holy Spirit a "third substance." He also called Jesus a "second God." (Parker 1842-1844, 63).

The Christian writers that opposed Sabellianism and Arianism had other verses they could use to prove their point. Fighting the above heresies (and many similar

ones) with 1 John 5:7 would be like fighting the Jehovah Witnesses with John 14:28, in which Jesus declares, "my Father is greater than I." No Jehovah Witness would find fault with *that* scripture.

(3) The claim that "no ancient version has the words except for later copies of the Old Latin" is puzzling. *Nestle's* 26th edition lists nine Old Latin manuscripts for the Catholic Epistles. They are fragmentary; the only two that cover the area of the disputed verses contain the words. The Old Latin text called *Speculum*, a collection of verses from both testaments, also recognizes 1 John 5:7 in two places (Scrivener 1894, 2:49).

The testimony given above from Latin writers also verifies that "old" copies of the Old Latin had the words. Modern scholarship denies that Cyprian's quotation comes from 1 John 5:7, but that is the only place where he could have seen "and these three are one" in relation to the Father, Son, and Holy Spirit. Also, the quotations from Idatius Clarus and Priscillian are from a date earlier than any existing copy of the Old Latin.

It is true that the Syriac and Egyptian versions show no sign of the disputed words. But both versions oppose the text of the modern versions in hundreds of places with little importance given to their testimony by modern scholarship. And, the words could easily have been omitted by the translators of these versions because of their apparent difficulty.

Perhaps the modern scholars do not include the Latin Vulgate among the "ancient" versions, but over 90% of the existing Vulgate manuscripts include the verse, with variations. Jerome wrote, in his Prolog to the Catholic Epistles:

that special place where, concerning the unity of the Trinity, we read in the first Epistle of John. In which also because of unfaithful translators we find there to be many errors to the true faith; three little nouns, that is, water, blood, and spirit, have been misplaced in their editions, and the Father, Word, and Spirit testimony has been left out. In which, especially, also the Catholic faith is strengthened, and the Father and also Son and also Holy Spirit as one divine substance is proven. (from Codex Fuldensis.)

The nineteenth century scholar Scrivener insisted that this preface to the Catholic epistles was not Jerome's and did not appear in Latin Vulgate manuscripts older than the ninth century (Scrivener 1894, 2:404). But Codex Fuldensis was copied in the sixth century, and though the manuscript itself does not recognize the words, the Prolog does. And if Jerome *did not* write the Prolog, and *did not* authorize the inclusion of 1 John 5:7 in his Latin Vulgate revision, it is difficult to explain why thousands of Vulgate manuscripts, which supposedly descended from his work, *include* 1 John 5:7.

(4) The early heresies of Praxeas, Sabellius, and Arius by which these words could be used with effectiveness give reason why some orthodox Christians would want to disavow 1 John 5:7. The Jews, also, attacked the Christians for believing in a Trinity,

saying that such belief was polytheism.* Thus, the new movement under Jesus, the "false messiah" was not a continuation of the Old Testament faith, but a perversion, according to the Jews. 1 John 5:7 would stand as a keystone in their argument that Christians were polytheistic.

Other relevant heresies include the Semiarians, who made their stand against Jesus being one in substance with the Father; Paul of Samasota (third century, Bishop of Antioch), who taught the unity of the Godhead but insisted that Jesus was a mere man; and Artemas and Theodotus, members of a school of heresy at Rome at the end of the second century who were unitarians. With alterations, 1 John 5:7 would easily serve their purposes.

These heresies relating to the connection of Christ with God and the Holy Spirit led to many creeds. One, the First Creed of Sirmium, was composed in the fourth century against Photinus, another heretic. It condemned anyone who said that the Father, Son, and Holy Ghost were one person, that the Holy Ghost was part of the Son or Father, and that the Father, Son, and Holy Ghost were three Gods (Parker 1842-1844, 121). 1 John 5:7 can be wrongly interpreted to favor condemnation one, totally supports number two, and with the elimination of "and these three are one," supports number three.

It is true that some writers interpreted the "Spirit, water and blood" as a reference to the Trinity and went to great lengths to connect these three words to God, the Son, and the Holy Spirit. But the existence of this convoluted interpretation does not prove that such an interpretation, entered into the margin of an Old Latin manuscript, became the source of 1 John 5:7. The vast support given to this disputed phrase by the early Latin fathers discounts that conjecture. Only if the words were found in one or two obscure witnesses and were simple expansions of the text, would such a scenario be warranted.

(5) 1 John 5:7, in the King James, is the beginning of a summation of the witness given to men concerning the nature of Christ. *Gnosticism*, an early heresy, denied that Jesus was a true man. John opposes this in 4:3 with, "and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God:", and in 5:6 by giving the witness of the blood and water that came from Jesus's body from the wound made by the soldier's spear.

There were other heresies that, while admitting that Jesus was a man, denied that he was divine. But John says, "Who is a liar but he that denieth that Jesus is the Christ?" (2:22). 1 John 5:7 reinforces that by giving the testimony of the three witnesses from heaven to the divinity of Christ.

1 John 5:7, then, reinforces 2:22, and 5:8 reinforces 4:3 and 5:6. The words do not destroy the train of John's thought. They are the beginning of a summation of John's epistle.

Critical commentaries omit another fact. When this passage is cut from the Greek, it causes grammatical difficulties. In Greek, the words have *gender*. When a word like

*"Polytheism," is a belief in many gods, instead of one God.

"man" is written, any modifier (such as "good") must be in the masculine form. "Woman" would require a feminine form of a modifier. "Good man" would be "*anthropos agathos*," and "good woman" would be "*gene agathe*."

In this passage we have three witnesses in heaven; the "three" in Greek is in the masculine form, which represents persons. These "persons" are found in the next words, "the Father, the Word, and the Holy Ghost." Both "Father" and "Word" are *masculine*; the "Holy Ghost" is *neuter* here, but is called "parakletos" in John 14:26 (translated "Comforter"). "Parakletos" is a masculine word, which gives a personal aspect to the Spirit. Therefore, the masculine "three" corresponds correctly to "Father," "Word," and the masculine-in-meaning "Holy Ghost."

In the King James the three "persons" are distinguished from the substance of God (his divine part) by the gender of the "one." In the phrase "and these three are one," the "one" is *neuter*. This represents the spiritual or divine substance of God (John 4:24 states "God is a Spirit..."). Therefore, the neuter "one" prevents confusion of the masculine "persons" of God with the neuter "substance." Correctly interpreted (as by Tertullian), this opposes heresies such as Praxeas'.

John 10:30, where Jesus says, "I and my Father are one," exhibits the same kind of interpretation. There, "one" is also neuter. This means that Jesus and the Father were not one "person" but one "substance." In other words, Jesus was not God in the sense that God had come to earth and was not in heaven any more, but God in the sense that he was of the same divinity as God.

1 John 5:7, then, in the King James points out the record of the divine witnesses to the divinity of Jesus, some of which were mentioned in Beda's comment on page 233.

But if the disputed words found in the King James are removed, we have "For there are three that bear record, the Spirit, and the water, and the blood: and these three agree in one." Here, the masculine "three" modifies the neuter "Spirit," "water," and "blood." This causes a grammatical "solecism" that is contrary to Greek usage.

Taken literally, the masculine "three" signifying "persons" has to modify the neuter "Spirit, and the water, and the blood." This makes "water" and "blood" into "persons," something that is difficult to comprehend.

The Christian writer Gregory of Nazianzen (died A.D. 389) opposed some heretics that used this grammatical error to attack the Church. Gregory did not try to explain the difficulty but attacked the "grammatical rules" they use (Nazianzen 1961, 324).

The existence of the masculine "three" and the neuter "Spirit, and the water, and the blood," does not cause the same grammatical problem in the King James, for the masculine "three" in verse eight is attracted to the "Father, the Word, and the Holy Ghost" of verse seven (Nolan 1815, 564-565). Verse eight means that the Spirit that Jesus gave up when he died, and the water and blood that flowed from his side, gave witness that he was the Word made flesh and was not a phantom. (Note that the Latin

*The grammatical "difficulties" with the omission of 1 John 5:7 are thoroughly explored in Nolan 1815, beginning at page 260.

language follows different grammatical rules; the omission of 1 John 5:7 causes no problem with it.)

Another factor to consider is that most of the disputed words could drop out by the familiar like-ending error:

KJ: oti treis eisin oi marturountes [*en to ourano, o pater, o logos, kai to agion pneuma: kai outoi oi treis en eisiv. kai treis eisin oi marturountes*] en te ge,....

For there are three that bear record [*in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear record*] in earth,...

A copyist that copied the first "oi marturountes" ("that bear record"), then mistakenly continued from the *second* "oi marturountes," would have omitted the words in brackets. This gives: "For there are three that bear record *in earth*, the Spirit, the water, and the blood: and these three agree in one."

If the same copyist caught himself immediately after the omission, he might add the missing words to the end of verse eight. That would invert the sequence of verses. Latin copies witness to both the "record in earth, the Spirit..." variation and the inversions of verse seven and eight.

The presence of Greek copies with this omission would give excuse to scholars involved in conflicts with the above mentioned heresies to think that the words had been added by those heretics and were not part of 1 John. Since the words "in earth" could be used (without the "heavenly" witnesses) by some to imply that Jesus was just a man, they would also be suspicious. It would be an easy thing to simply remove the suspected words to the margin of a manuscript. Later copyists, thinking they were merely a pious comment, did not insert them into the text.

1 John 5:9 presents another modern version difficulty: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son." The witness of men can come from the "Spirit, and the water, and the blood," in verse eight, but where is the witness of God and what is it? In the King James, the witness of God is found in the "heavenly" witnesses of verse seven, and the many times they show the Son as divine, as in the Gospels. But in the modern versions, there is nothing to relate to the words "*this* is the witness of God which he hath testified of his Son." See any critical commentary for the attempts of modern scholarship to answer this question.

Of the Greek manuscripts used in this study, none has the missing words. Manuscript 76 presents the only variation. It has "and these three *are in one*," in the eighth verse instead of the literal Greek order "and these three *in one are*."

Of the Vulgates, Latin 43 has the words but omits "and these three agree in one," in verse eight. Hugo agrees entirely with the King James. Harlieanus is missing.

The first two editions of the printed Greek text produced by Erasmus did not recognize the words. It seems Erasmus refused to insert 1 John 5:7 based on Latin authority alone, although he had done so with the disputed words of Acts 9:5-6. Before he composed his third edition, he was shown a Greek manuscript that had the words in the form found in manuscript 61, and to keep his pledge of adding 1 John 5:7 if found in a Greek copy, did so.

The New Testament scholar Bezae, whose work influenced the King James translators, discussed the evidence for the verse and concluded that he was "entirely satisfied" that the verse should be kept (Travis [1785] 1974, 8). Obviously, the translators were similarly convinced.

Jude

25 to the only *wise* God our Saviour, be glory and majesty, dominion and power,
both now and ever. Amen.

The modern versions make some alterations to this verse. First, they omit "wise," due to the like-ending error ("monw sophw thew"). Second, after "our Saviour," they add "through Jesus Christ our Lord." Next, "glory and majesty" become "glory, majesty," and finally, after "majesty," they add "before all time."

The support for all this is Papyrus 72 (partly), Aleph, B, the Latin Vulgate, the Syriac versions (partially), and 1611. Opposed are all other witnesses. Needless to say, if these additions were in the King James, but not in Aleph and B, we would be told of the spuriousness of these words due to "the tendency for Byzantine copyists to add glosses."

Revelation

For the book of Revelation, Erasmus relied upon one Greek manuscript with commentary, and the Latin versions. There were modifications to his text made in his later editions, and those of Stephens and Bezae, but the basic text is Erasmus'. Compared to the other books of the New Testament, it has some areas where the less than 300 surviving Greek witnesses offer little support. Most of these are simple variations in word order, or confusion from similar sounding letters.

H. C. Hoskier did a study of this book in which he examined every manuscript available (over 200) and compiled the results of his findings. Besides manuscript 1, used by Erasmus, the sixteenth century manuscript 2049 shows a very high agreement with the text found in the King James. Another copy (Hoskier's 187) also agrees much through the first three chapters, but then veers away.

The manuscripts used here are 1611, 1773, 2031, and 2054 among the Greek witnesses, and the Latin Vulgates Fuldensis, Harleianus, Latin 43, and Hugo. Also included is the Old Latin text of Beatus.

1:5 Unto him that loved us, and *washed us* from our sins in his own blood,

The modern versions have "*loosed us*" (or "*freed us*") from our sins in the place of "*washed us*." The King James wording is "*lousanti*." The modern versions give "*lusanti*," a difference caused by omitting the "o."

The modern versions find support from Papyrus 18 (third/fourth century), Aleph, (B is missing in Revelation), 1611, 1773, 2031, 2054, and the Latin Vulgate with some variations. Aleph, 1611, and Harlieanus have simply "*loosed*," omitting "*us*." 2054 has "*loosed us from our iniquity...*"

The King James finds support from over 100 other copies.

1:8 I am the Alpha and Omega, *the beginning and the ending*, saith the Lord,
which is and which was, and which is to come, the Almighty.

First, the modern versions eliminate "*the beginning and the ending*," which supposedly has been inserted from 21:6. Aleph, 2031, 2054, and 1773 (with a slight variation) and the Latin Vulgate and Beatus uphold the King James. 1611, other Greek copies, and the Syriac versions stand in opposition.

Next, for "*Lord*" the modern versions have "*Lord God*." In modern scholarly terms this could be called a "*natural expansion of the text*," coming from such a place as Revelation 19:6: "*for the Lord God omnipotent*." Hoskier found four Greek witnesses that agree with the King James. The Old Latin Beatus does also. Aleph, 1611, 1773, 2031, 2054, the Vulgate and all other known witnesses have "*Lord God*." The Greek is "*Kurios o Theos*." If the words were spelled out instead of abbreviated ("*ΚΣΟΘΣ*") as was the usual custom, "*o Theos*" could have fallen out by like-ending error.

1:11 saying, *I am Alpha and Omega, the first and the last*: and

The words in italics are excised by the modern versions as another borrowing, this time from Revelation 22:13. The King James finds support from 2031, 2054 and a number of other Greek copies (over 20). The words are missing in Aleph, 1611 and 1773, along with all other known copies, and in the Latin Vulgate and Old Latin Beatus. Beatus and 1611 with some Old Latin witnesses and an Egyptian version have "*saying to me*."

It is interesting that 22:13 has "*I am Alpha and Omega, the beginning and the end, the first and the last*," (speaking of God), which connects both 1:8 "*the beginning and ending*," and 1:11 "*first and the last*," with the Lord (1:8) and the Son of man (1:13).

2:22 Behold, I will cast her into a bed, and them that commit adultery with her
into great tribulation, except they repent of *their deeds*.

Instead of "*their deeds*," the modern versions have "*her deeds*." This small change came from the presence of "*her*" two previous times in the verse.

For the King James we have 1773, 2031, some Old Latins, the Vulgates Hugo and Lat. 43, the Syriac versions and the Christian writer Cyprian. The modern versions

have as support Aleph, 1611, 2054, the Vulgates Fuldensis and Harlieanus, the Old Latin Beatus, and the Egyptian versions.

5:5 behold, the Lion of the tribe of Juda,...hath prevailed to open the book, and
to loose the seven seals thereof.

The modern versions omit "to loose" and have, "to open the book, and the seven seals thereof." Aleph and a few other Greek witnesses, the Vulgates Hugo and Lat. 43, and one Syriac version uphold the King James. The modern versions find support from 1773, 2031, 2054, 1611, the Vulgates Fuldensis and Harlieanus, and the Old Latin Beatus. The King James wording is "*kai lusai*" ("and to loose"); "*lusai*" was probably omitted by mistake in other copies due to like-ending error.

8:7 and they were cast upon the earth: and the third part of trees was burnt up,

Most Greek manuscripts and the modern versions add "and the third part of the earth was burnt up," immediately after "upon the earth:" The words could have been added to intensify the destruction caused by the "hail and fire mingled with blood." Or, the words could have been lost from the King James text due to the like-ending error:

MV: eis ten gen: *kai to triton* [tes ges katekae, *kai to triton*] ton dendron katekae

upon the earth: *and the third* [part of the earth was burnt up, *and the third*] part of
the trees was burnt up

Hoskier found some seven Greek manuscripts that agree with the King James to omit the words. Agreeing to add the words are Aleph, 1611, 1773, 2031, 2054, and all other Greeks, the Latin Vulgate, and the Syriac versions.

End of Examples

There are two things that can be learned from the examples of textual variation found among the manuscripts given in the preceding pages. First, many of the changes are exceedingly trivial. Non-believers have used the presence of wording differences found in existing copies to assert that God's true word has been lost (if it ever existed), and that the "truth" cannot now be found. This is simply a lie. The message is still there. Repent and be saved or continue in sin and die.

Second, a careful examination of the varying allegiances among the copies used for this book at many of the given examples destroys both the idea of a "standard" Byzantine ancestor, underlying the manuscripts that support the King James, and the "progressive" textual corruption theory. The following table shows this clearly:

Colossians

| | |
|------|---|
| 1:6: | "forth fruit" KJ: 221 222 0142 L604 "forth fruit and growth" MV: 76 440 1611 |
| 1:14 | "through his blood" KJ: 76 221 1611 omit MV: 222 440 0142 L604 |
| 1:24 | "my suffering" KJ: 76 440 1611 "suffering" MV: 221 222 0142 L604 |
| 3:20 | "unto the Lord" KJ: 76 221 440 0142 "in the Lord" MV: 222 1611 L604 |

The different groupings line up as follows:

| Verse | 76 | 221 | 222 | 440 | 1611 | 0142 | L604 |
|-------|------------|------------|------------|------------|-------------|-------------|-------------|
| 1:6 | KJ: | 221 | 222 | | | 0142 | L604 |
| | <i>MV:</i> | 76 | | 440 | 1611 | | |
| 1:14 | KJ: | 76 | 221 | | 1611 | | |
| | <i>MV:</i> | | 222 | 440 | | 0142 | L604 |
| 1:24 | KJ: | 76 | | 440 | 1611 | | |
| | <i>MV:</i> | | 221 | 222 | | 0142 | L604 |
| 3:20 | KJ: | 76 | 221 | 440 | | 0142 | |
| | <i>MV:</i> | | 222 | | 1611 | | L604 |

In the above examples, where is the "standard" Byzantine text? Where is the "progressive" corruption away from the "true" Aleph-B text?

Again, the only answer that fits the evidence is that there never was an authoritative "Byzantine" revision that corrupted almost all existing manuscripts.

APPENDIX D

The Majority Text Hypothesis

The *Majority Text* hypothesis gives a third alternative to the acceptance of either the King James Greek text or that of the modern versions as being closest to the originals. This idea states that the true wording of the New Testament is found where a majority of the surviving New Testament copies agree. That is, if 1,000 manuscripts of the Gospel of John are all compared with each other at a certain verse and 990 say one thing but 10 say another, the 990 correctly represent the wording of the original.

The nineteenth century scholar Dean John William Burgon, a strenuous opponent of the Westcott and Hort view of New Testament history, first postulated the beginnings of this idea. Burgon did not view the Greek text underlying the King James as closest to the originals, but advocated a revision done by following "seven notes of truth" (Burgon 1896, 40-66). The seven notes are:

1. Antiquity
2. Number
3. Variety
4. Weight
5. Continuity
6. Context
7. Internal Evidence

In order for a wording to be considered as original it has to meet as many of these tests as possible.

For example, at Romans 11:1, the King James has: "Hath God cast away his *people*?" But the oldest surviving copy of Paul's writings (Papyrus 46) gives: "Hath God cast away his *inheritance*?"

This ancient wording existed before A.D. 200. It is also found in one Old Latin copy, two ninth century Greek copies (F and G), and the writings of Ambrosiaster, of the fourth century. Thus, the variation easily passes the test for the note of *Antiquity*. But there are no other known witnesses to "inheritance." The second note of truth, *Number*, becomes a stumbling block.

The third note, *Variety*, also causes a problem. From examples given in the modern Greek text that concern Papyrus 46's variations in Romans, it and the Greek copies F and G concur 33 times for a wording variant that is upheld by few other witnesses.

Papyrus 46 also accords with one or more Old Latin manuscripts three times where no other Greek manuscript agrees. These almost unique agreements verify a common link between Papyrus 46, the Greek copies F and G, and the Old Latin version. This makes the accordance at Romans 11:1 between Papyrus 46, F, G, and the Old Latin, of greatly reduced significance. Thus there is little *Variety* in the evidence for "inheritance."

The fourth note, *Weight*, also enters into the picture. Because Papyrus 46 has many divergences in text that are condemned by both ancient and modern scholarship, its weight, or authority, is diminished at points of conflict, where it and a few other witnesses vary together.

The lack of *Continuity*, the fifth note, comes into play because Papyrus 46's wording appears only in itself (A.D. 200), in Ambrosiaster (fourth century), in the Old Latin manuscript b (eighth century), and the ninth century Greek copies F and G. There is little continuous witness to this variation through the ages.

The *Context* of the wording variation hurts too. The close of the tenth chapter of Romans concerns the disobedience of God's chosen people. But in the first verse of chapter 11, we find that Paul (according to Papyrus 46) suddenly changes the subject to "his inheritance." The very next verse, however, states that "God hath not cast away his people," which alters the subject again (according to Papyrus 46). This lack of connection between "people," found in the preceding and following verses, and "inheritance" found in 11:1, is a black mark against the wording variation found in Papyrus 46.

The final note of truth, *Internal Evidence*, does not apply in this case.

In this example of the use of Burgon's "seven notes of truth," we see that the variant "inheritance" for "people," found in the text of Papyrus 46 at Romans 11:1, satisfies only *Antiquity*. Therefore, we can dismiss this alteration.

But imagine that "inheritance" were to be found in Papyrus 46 and 100 other Greek manuscripts copied from the fifth to the fifteenth centuries. Imagine, also, that Papyrus 46 held tightly to the text accepted by ancient and modern scholarship, with few variations. Perhaps the Syriac Peshitta and Harclean versions along with Jerome's Latin Vulgate also witnessed to "inheritance." Added to these witnesses was the concurrence of, say, 10 early Christian writers from varying locations and centuries.

In such a case, "inheritance" would gain much greater authority to be considered as the original when weighing the evidence (according to Burgon's theory). The notes of *Antiquity*, *Variety*, *Weight*, and *Continuity* would all be satisfied. The only hurtful notes would come from *Numbers* (partially) and *Context*.

Let's consider another, more intriguing example. In Chapter 7, page 63-64, we discussed 2 Corinthians 3:3. There, Paul declares that "forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in *fleshy tables of the heart*."

A variation exists that changes "but in fleshy tables of the heart," to something like "but in *tables, hearts, fleshy*," (followed by the modern versions). The following table shows how the two sides could be evaluated according to Burgon's notes of truth. The evidence given comes from Burgon's *The Causes of Textual Corruption*, pages 125-7, the modern Greek text, and my own studies.

2 Corinthians 3:3 KJ vs MV vs Burgon's Seven Notes

1. ANTIQUITY

KJ: Old Latin, Syriac Peshitta, Latin Vulgate (second to fourth century).

MV: Greek manuscripts Aleph, B, C, A (fourth-fifth century).

2. NUMBER

KJ: Minority of Greek witnesses; 222 (fourteenth c.).

MV: Majority of Greek witnesses; 221 (tenth c.), 76, 440, 0142, 1611, L604, and many more.

3. VARIETY

KJ: All translations except Syriac Harclean; many Christian writers including Irenaeus (second c.), Origen (third c.), Chrysostom (fourth c.), and Cyril of Alexandria (fifth c.).

MV: Greek manuscripts from many areas; Eusebius (fourth c.), Chrysostom, and Cyril.

4. WEIGHT

KJ: Ms. 222 has 44 variations from approved text of 2 Corinthians (the text agreed on by King James and modern versions).

MV: Ms. 221 has 16 such variations; 76 has 51 and 440 has 69; 0142 and 1611 have a higher number.

5. CONTINUITY

KJ: Yes.

MV: Yes.

6. CONTEXT

KJ: Good.

MV: Good.

7. INTERNAL EVIDENCE

KJ: Good.

MV: Improbable.

The notes of truth in favor of the King James wording are *Antiquity*, and *Internal Evidence* (due to the grammatical difficulties with the modern version wording). Those in favor of the modern version wording are *Number* and *Weight* (if we consider ms. 221 as having more weight than 222 by virtue of its age and the lesser amount of variation it exhibits compared to the approved text). The notes *Continuity*, *Variety*, and *Context* have approximately equal witness from both sides. Where, then, is the true wording?

Burton argued that the King James wording is correct. The possibility exists that copyists made the ending of the word for "heart" rhyme with the ending of "fleshy" by inserting (by accident) a single letter. This caused an "awkward blunder" (Burton 1896, *Causes*, 127).

Modern scholarship would argue that the "awkward blunder" is the harder wording. It would naturally be corrected to the easier King James wording. Both positions are subjective and rely on reasoning and argument.

The Modern View

It was perhaps because of the subjectivity of some of Burton's notes that modern Majority Text scholars have moved toward a pure "majority of manuscript witnesses" position for determining the true text of scripture. That is, while the witness of the oldest translations, the early Christian writers, and the earliest manuscripts are important, they assume a secondary role to the witness of a majority of the surviving Greek New Testament witnesses.

The Greek New Testament According to the Majority Text, edited by Zane C. Hodges and Arthur L. Farstad, that made an appearance in 1982, exhibits an example of this view. This Greek edition is based on the King James Greek. However, alterations were made to agree with the testimony of a majority of existing Greek manuscripts where they oppose the King James. Appendix C exhibits some of these differences.

The evidence for the majority text found in the above work (except for the book of Revelation) comes from the research done by a German scholar, *Hermann von Soden*.

He, along with some assistants, examined many existing Greek manuscripts and cataloged the variations found in each. From these records, von Soden devised groups or families whose members agreed together against other families. Then, he published his idea of the true Greek text, derived from his research, along with the variations found in these groups.

The editors of the *Majority Text* took von Soden's work and, by comparing group variations with the manuscripts listed for each group, derived the apparent wording of the majority of Greek witnesses for each verse. The group that von Soden called "Kx" is large (Hodges 1985, xv), and is followed in most cases by the editors of the *Majority Text*.

There are some problems with von Soden's research. Later scholars have criticized his work as inaccurate and incomplete. Sometimes major decisions about the testimony of a family of manuscripts were made using only a few of the many members of that group. At times, the number of witnesses that were compared is not given (Hodges 1985, xxiii).

One scholar made a check of von Soden's work in the first chapter of Luke by examining 99 of the 120 manuscripts used by von Soden. He found that a large number were erroneously listed either for or against a certain wording. His conclusion was that "von Soden's inaccuracies cannot be tolerated for any purpose. His apparatus is useless for a reconstruction of the text of the Mss [manuscripts] he used." (Wisse 1982, 16-17).

Of course, in certain areas, such as 1 John 5:7 and Acts 9:5-6 and many of the wording variations favored by modern scholarship, the inaccuracies of von Soden are not significant. Scholars have done enough independent work to know the witness of the majority of Greek manuscripts.

But in other areas, the reading of the majority of manuscripts is uncertain. *The Majority Text* gives three levels of witness: (1) an even split; (2) a significant majority; (3) and an overwhelming majority. Perhaps because of von Soden's deficiencies, the editors admit that "all decisions about Mpt [even split] readings are provisional and tentative." (Hodges 1985, xxii).

The Majority Text Versus the King James

Because the *Majority Text* uses the King James Greek text, it is much closer to the King James than the modern versions. But there are differences. To determine some of the differences, the text found in the nine Greek manuscripts used in this study (461, E, 440, 76, 538, 700, 903, 962, and 1278) was compared in the Gospel of John with the text found in the *Majority Text*. Then, a "majority text" according to these nine witnesses was compiled.

First, the *Majority Text* varies 149 times from the King James in John. Seventy-three of these 149 are instances where the *overwhelming* witness of Greek manuscripts opposes the King James (apparently).

At twenty-two of the 149, a *significant* majority of manuscripts oppose the King James.

For the rest (54 instances), the manuscripts are *evenly split*. The chart below reveals the testimony of each manuscript at each level of support:

Agreements with the King James against the Majority Text

| Ms. # | Overwhelming (73) | Significant (22) | Even (54) |
|-------|-------------------|------------------|-----------|
| 461 | 5 | 0 | 14 |
| E | 5 | 2 | 29 |
| 440 | 6 | 3 | 30 |
| 76 | 10 | 6 | 15 |
| 538 | 7 | 2 | 17 |
| 700 | 2 | 4 | 16 |
| 903 | 12 | 10 | 22 |
| 962 | 0 | 7 | 30 |
| 1278 | 10 | 7 | 23 |

In the *overwhelming* and *significant* majority categories, each manuscript upholds the *Majority Text* more often than the King James. See, for example, copy 903 that agrees only 12 of 73 times with the King James in the *overwhelming* area, and 10 of 22 in the *significant*.

However, in the *even split* category, E, 440, and 962 agree more with King James than the *Majority Text*.

But such simple comparisons can be misleading. At two of the above instances where an overwhelming majority opposes the King James, three of the above manuscripts concur together with the King James against the majority. These places would have to be re-categorized as *significant majorities*.

At one of the *Majority Text* significant-majority-in-opposition verses, the King James finds support from a majority of the above witnesses. At three others, the ratio is four to five. These instances would become *even split* categories.

For the even split category there are six places where the King James is supported by the following numbers: 6/3; 6/3; 8/1; 7/1; 6/1; and 7/2. Here, the King James has the *overwhelming majority*.

Finally, there are three instances, categorized as *even splits*, where none of the above manuscripts agrees with the King James. That would add three more to the *overwhelming majority* group.

But what kind of changes would the *Majority Text* make to the King James? Of the overwhelming majority instances, 24 times the word "the" would be eliminated from the King James Greek, and three times it would be added. Twice a word would have one "s" instead of two. Seven times the order of words in a phrase would be changed. Therefore, almost half of the overwhelming majority changes would be meaningless in an English translation. Most of the other alterations in this category are simply the addition or subtraction of a word such as "and" or "but" or "therefore" or "this."

In the other two categories of majority, the changes are similar. A careful reader would be hard-pressed to find the difference in an English translation.

The Gang of Nine vs the King James and the Majority Text

As mentioned above, a "majority text" was compiled using the witness of nine manuscripts. Each place where five or more manuscripts agreed was taken as the "majority" wording. This majority varies slightly from that found in the *Majority Text*. It agrees 18 times with the King James against the MT, and 26 times against both the KJ and MT.

Of these 26 disagreements, the MT lists 21 as even splits, one as a significant majority wording, and four are not listed at all.

Is this majority text a more accurate one than that found in the MT? There is no way to know. We do know that at times von Soden examined only 13 of the more than 300 manuscripts that make up his Kx group to determine the group wording (Hodges 1985, xxii). The editors of the *Majority Text* give much importance to the witness of this group when determining the wording of their text. But can 13 of 300 really give a true indication of how the majority stands at each verse? The answer cannot come without the examination of a large number of such a group.

Is The Majority Text the Word of God?

Why should the wording of a majority of existing Greek manuscripts be considered as more representative of the original Word of God than a non-majority wording? Majority text scholars answer this by saying that the earlier a wording originated, the more likely it is that a majority of copies, all descended from such a source, would contain that wording. A wording variation that came later in history, would have less chance of being repeated.

For example, assume that an error is made in a Greek manuscript written 50 years after Paul's original. This error would be repeated only in later Greek copies made from the same source manuscript. As the original error-free manuscripts were reproduced for 50 years before the erroneous copy existed, presumably they would have generated hundreds of other copies before the error began to be reproduced. At the end of 500 years, all things being equal, the many error-free copies would have expanded in numbers much more than those that came from the later erroneous copy. Consequently, if all manuscripts were examined, the wording of the majority would be the correct one.

This view depends upon two conditions: (1) that no major disruption in the transmission of manuscript copies took place; (2) that no error was made in a very early copy that formed the foundation for many later copies (Hodges 1985, ix-x).

The first condition cannot be assumed since there were some events that could have affected the orderly transmission of manuscript copies. The Christians were persecuted by Roman and Jew almost from the beginning. This could have caused problems with early manuscript copying.

However, one of the biggest disturbances in transmission history began on February 23, A.D. 303. At that time, the Romans issued the Nicomedian edict which called for the burning of all copies of scripture and all Christian churches (Jones 1961, 47). At Antioch, many copies were destroyed (Jones 1961, 73).

Later, when Constantine gave freedom of religion to Christians and professed conversion, he requested 50 copies of scripture from Eusebius of Caesarea for the new churches in Constantinople (Scrivener 1894, 2:266). The sources used by Eusebius for these copies are unknown. He did have access to Origen's work in the library of Caesarea but apparently was too careful a scholar to attempt to substitute the irregular text of Origen (witnessed to largely by Codex B and allies) for the text found in the traditional manuscripts.

Whatever the source he used, his 50 copies must have had an impact on the transmission history of Greek New Testament manuscripts. In fact, manuscript 461, one of the nine manuscripts used in this study, is believed to have been copied at Stoudion, a monastery of Constantinople, in the year A.D. 835 (Barbour 1981, xvii). If it could be proven that this manuscript is a descendent of one of Eusebius's 50, much light would be shed upon New Testament transmission history.

After the fourth century, there were many natural and man-made disasters that befell the Christian world. A severe earthquake leveled Nicopolos and Ptolemais and half of Tyre and Sidon in 502 (Mango 1980, 67). Antioch was destroyed by an earthquake in 526. In 532, a riot in Constantinople caused a fire that destroyed the center of the city (Mango 1980, 67). During the years 541-2, the bubonic plague spread through Egypt to Spain and Persia, killing thousands. Constantinople was hit in 542; the peak death toll was 10,000 per day (Mango 1980, 68). Plagues, drought, and earthquakes caused severe disruptions of life.

In Greece the disasters were so bad that "with the exception of Thessalonica and the island of Paros, not a single Early Christian church remained standing in all of Greece, and that there is no evidence of any building activity between about 600 and the early years of the ninth century." (Mayo 1980, 70). All of these events (and many others) would have affected the transmission of copies of the New Testament.

The second condition underlying the majority text hypothesis, that of the lack of error made in an early copy, could also be questioned. If a copy of the Gospel of John destined for Rome contained a few errors, it would form the foundation for many more copies than a similar manuscript bound for a small fishing village on the Mediterranean coast. Therefore, the possibility exists that a majority wording found in the existing copies of the New Testament could be just a repeat of an early error found in the first copy sent to a major metropolitan area. In other words, the variant could be a majority simply because more copies were made of it than other manuscripts from smaller population areas.

The Genealogical Approach

Perhaps for the above reasons, the editors of the *Majority Text* abandon the majority text framework for the book of Revelation and the Woman in Adultery episode in John. Instead, they use a *genealogical* approach at these places. This method involves the study of manuscript variations to attempt to discern a trail that leads back to the original text. That is, if places can be found where one group of manuscripts can be shown to have descended from another group, due to common error or other incident, that group is considered a later group. Variants found solely in that group can be dismissed as later developments.

In Revelation and John 7:53 to 8:11, then, the *Majority Text* is not always based on the majority testimony of the manuscripts. In those places, decisions on proper wording are sometimes made in a wholly subjective manner, regardless of the witness of a majority of manuscripts.

Conclusion

The majority text hypothesis attempts to replace any subjective reasoning about the true wording of the New Testament with a method that is completely impartial. Its two main weaknesses are: (1) an assumption that New Testament copies were passed along under relatively undisturbed conditions; (2) that no errors were made in very early copies.

The representation of the wording of a majority of existing Greek New Testament manuscripts is not necessarily found in the current edition of the Majority Text. Without a detailed collation of a large percentage of surviving manuscripts, the exact majority text (whatever its significance) cannot be determined.

Finally, although the apparent majority wording found in existing manuscripts sometimes varies from the King James, the differences are rarely significant. The many examples given in Appendix C and the rest of this book verify this.

In fact, given the immense span of time since the original works were issued, it is important to note that the text we have now in the King James or majority text is strikingly accurate. We can truly say:

For all flesh is as grass,
and all the glory of man
as the flower of grass.
The grass withereth,
and the flower thereof falleth away:
But the word of the Lord endureth for ever.
And this is the word which by the gospel
is preached unto you. (1 Peter 1:24-25)

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